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RETRANSFORMATION OF SELF.

BY
SHYAM LAL, B. A.

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DEDICATION.

First of all I most reverently lay myself down prostrate with my humble forehead at the most sacred feet of my Supreme Spiritual Preceptor.

I can never too highly eulogise Him for the immense good He has done me and many others. It is impossible to express in words the gratitude I owe Him for the greatest beneficence, conferable on humanity, that I have received from Him. It is with the most humble and respectful submission and the deepest sense of obligation that I dedicate this book to Him.

THE AUTHOR.

THE AUTHOR'S NOTE.

The reason why the book has been given the title it bears is that it is so very comprehensive as to embrace in the wide scope of its meaning all that the book explains and expounds. There is Universal Self Who was in His external formation, with transformation going on until the time of creation, when His retransformation commenced. This retransformation has been ceaselessly continuing and will so continue eternally. Each and every part, larger or smaller, subtler or grosser, animate or inanimate, of that Unlimited Whole, be it a soul, a god, an atom, a molecule, a particle, a mountain, a planet or a plane, is always in the course of changing its formation and transformation and retransformation.

Spirit-entities—individualised selves — have also been, ever since their formation, undergoing transformation and retransformation, and will continue in that condition until their perfect evolution and final emancipation.

Though that last condition of spirit-entities is final, permanent and eternal, because the cause of their involution ceases to be, yet their merging and

emerging—an alternation of supreme peace and supreme bliss—may, in a sense, come within the meaning of retransformation.

I am highly grateful to the sincere, ardent Truth-seekers that evoke and attract to this physical plane spiritual currents from the centre of the purely Spiritual Region. They come down and ensoul and embody themselves and satiate the thirsty souls and immortalise them by means of the nectar, they bring direct from the Source of spirituality.

PREFATORY NOTE.

This little book is an attempt at placing before the fortunate aspirants of the Truth the pith and marrow of the theoretical preachings and practical teachings of great saints on the true metaphysics, theology and religion.

To satisfy sceptics and agnostics, to undeceive atheists and materialists, and to bring to the right path misled religionists of the modern times, every thing has been explained and argued herein on the inductive method and scientific and rational lines. Nothing has been asserted dogmatically.

Monism, Dualism, Trioism, Idealism, Realism, Fatalism, Spiritualism, Theism, Materialism, Atheism, Pantheism, Polytheism, &c. &c. have all been virtually dealt with and, in a way, reconciled together and assigned proper places they deserve in the department of creed. All that has been said appeals to reason.

It will be clear from the 'Contents' that the condition of the whole of the Universal Existence and of its parts with their formation, transformation and retransformation has been described in a logical coherence, step by step, with causes and effects of the changes effected therein from their beginning.

For the earnest Truth seekers—those that have and will hereafter have, the spark of pure divine love kindled in them—the path pointed out has been proved, in the most convincing manner, to be practicable in domestic life. All, young or old, male or female, undertaking the spiritual pilgrimage through the prescribed methods of devotional practice, will find the path easy and safe in every respect.

In its wide range it comprises, in a curiously reconciled form, the essential doctrines of Hinduism, Christianity, Mohammadanism, Jainism, Buddhism, Zoroastrianism, &c. &c. as well as the metaphysical theories and the principal conclusions, of the six Darshans (Shatshastras or six systems of Hindu Philosophy) and Upanishads of Hinduism. Karma Yoga, Bhakti Yoga and Gyan Yoga are, in a very wonderful harmony, combined into one simplest and most practicable system of Yoga.

The most outstanding novelty in the exposition is the grand doctrine, preached in explaining the scheme of Creation, that gives us a unique optimistic view of every type of evil, which has been beautifully proved to be tending to produce the highest good in the long run—there is no unsoundness in any part of the creation, no work or freak of Nature

is unpurposeful, and no action of any living being is, in view of the grand and gracious object of the creation, unjustifiable.

The attainment of the graduated stages pointed out in the course of final evolution, terminating in the perfect emancipation, of the involved spirit-entities, has been shewn to be as easy, in the case of the deserving, earnest workers, as the acquirement of University degrees.

India has, from times immemorial, been the scene of religious movements—a hotbed of religious growth; and it has been acknowledged by the west that her contribution to the development of the philosophy and religion of the world has been appreciably large. It is this country that has offered votaries for every form of religion from the highest to the lowest; and it is this country that is offering to the world this invaluable gift—this superexcellent system for the perfect, eternal emancipation and superexaltation of the spirit-entity, imprisoned here by several ensouling and embodying covers.

The book will, doubtless, immensely benefit the reader even if he finds himself unable, for any reasons, to go a step beyond reading.

L. P. S.

FOREWORD.

I am not accustomed to read much of books of philosophy, and so my writing a foreword to the present little book may seem unwise and even impertinent. But with all its philosophy the aim of the present treatise seems to me to be the practical one of trying to show how poor weak human beings can rise above their weakest and their worst and attain nearer to their highest and their best.

Therefore I have pleasure in recommending it to those who are struggling to attain the highest and to conquer the selfishness which is at the bottom of all wrong action.

HAROLD H. MANN,

M.A., PH. D., D. SC.

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Retransformation of Self.

HE took his breakfast and started early in the morning. It was spring. On the way he was exceedingly delighted to see the natural scenery on both sides of the road and to enjoy the refreshing profusion of nature. It was a jungle overgrown with green grass interspersed with running rivulets and plants of flowers of variegated hues emitting sweet-scented smell and creepers of tender foliage and short stunted trees of soft twigs twisted and twined into bushy thickness. Drops of dew, resembling pearls on the blades of grass and flowers, were reflecting the golden rays of the rising sun. Chirpings of birds in harmony with the rippling murmurs of the streams were producing a sweet melody. As he walked on, he felt excessively sprightly.

His destination was some 20 miles off. As the day advanced, the sun became hotter and hotter but he made up his mind to reach the town without halting on the way. So he reached Dharmapur about noon. Before he entered the town, he was quite spent, and, as he was profusely perspiring under the scorching sun and felt very thirsty, the cool shade of the dense row of trees outside a garden situated in the suburb of the town, promising rest and refreshment, attracted him and he sat down unbuttoning his coat and taking off his cap to

enjoy the cool breeze. The situation of the garden was very picturesque. As he was resting with his spirits highly exhilarated, some sweet sounds of music came floating softly through the air from inside the garden. The sweet harmony of tunes and twangs, giving an assurance of the presence of human lives of refined tastes in activity in the garden as well as the hope of water, which he badly needed to quench his thirst, induced him to walk into it. And he was about to rise, when a man in orange-coloured robes came out and said to him, "You are wanted in." He was greatly astonished at this strange, unexpected invitation from those unknown, and what especially bewildered him was his inability to make out how the insiders knew of his presence outside. He readily obeyed the summons and followed the man. As he stepped in, he felt as if he had sunk into a sea of peace and tranquility. It was a beautiful garden. In delightful scenery, it was, in fact, rivalling an Elysian landscape. The rose and jasmine plants growing in rows in green beds, half-budding and half-blossoming, sending forth fragrant breezes, straight pointed, pyramid-like cypress trees lining the broad avenues, like the lining of giants of the medieval ages proudly looking down upon the pigmy-sized flower pots arranged in good order below them, fountains play-

ing at intervals filling the surrounding atmosphere with hazy spray, were furnishing an exquisite sight, charming to the eye.

The new comer was led on and on, through this refreshing happy mixture of natural and artificial phenomena, to the opposite end of the garden, where there was a magnificent building with a big dome-roofed hall in the middle. Entering the hall, he saw some 40 men sitting all in a squatting meditative attitude with their heads hanging down and their eyes down-cast, presided over by a tall, majestic human figure with his luxuriant white curls rolling down loosely on his back and his eyes closed, occupying a raised seat in the middle of the facing rows at the base of the front wall. As the new comer was ushered in, the president of the august assembly raised his head and opened his bright, keen, clear eyes and eyed the stranger from head to foot. No sooner had this awe-inspiring personage cast his sharply penetrating looks on him than a thrill of sensation at once of fear, respect and love combined, ran through his entire physical frame with the quickness of a flash of lightning and he spontaneously and automatically bowed down and made obeisance. The president, then, ordered one of the assembly to fetch cold water for the stranger to drink, as, he said, he was thirsty. The music

was stopped and all was dead calm. The stranger stood vacant-minded, utterly lost in amazement before the awful presence. Water was brought in a glittering, clean brass tumbler and he drank it. At the motion of a finger from living super-human image before him signifying a command to sit down, he took his seat where he stood. Another look from the presiding figure and another current of electricity passed across him. Was it a fairy land or an enchanted abode of magicians and witches or a sacred habitation of gods and goddesses? The stranger was in total self-oblivion. The personal magnetism of the president was so great that he was completely fascinated by him. The charming influence he exercised over him, though vague and undefinable, was so powerful that he unconsciously began to love him. The grace of a perfect life seemed to have fallen on the august person. His internal spiritual grandeur burst out, as it were, on his external appearance. There was a sort of effulgence on his face that forced love and admiration out of the stranger. Just as lotus is magnetic for the beetle and candle flame for a butterfly, so became this high-souled being for the stranger. The very atmosphere was so highly surcharged with the divine thought that it was impossible for a man to sit there and think of the world. He began to

feel the world to be false and unreal. It began to appear to him an empty dream and all his aims and actions to be mere freaks and caprices of a mad man. And a deep yearning to know what is beyond, engrossed his whole attention to the entire exclusion and forgetfulness of anything else. The President asked, "Does the world satisfy you?" "No, Sir," replied the stranger "Not at all." "Have you any settled ideas about the existence or non-existence of the life beyond?" again vibrated the shrill patriarchal voice, "Tell me in detail what your ideas are." "My ideas are quite unsettled as yet," replied the new-comer, "the vast variety of beliefs and disbeliefs prevailing in the world, have confounded me. I am giving you a brief account of the changes I have undergone in this early age. I am now an agnostic."

Param Hansji—Yes, then, do' speak frankly. This is a *Sant Samaj* in which all religious cravings of a man must be satisfied. I am an humblest disciple of a *sant*. I hope, by the grace of my *Sat Guru*, you will have all your doubts in religion removed.

Agnostic.—All right. If you are so disposed, I must speak out the cause of my distraction. In fact, you know, I am born of parents who are orthodox Hindus, and so, naturally I cherished the same

religious beliefs as my parents did. But when I read Huxley, Darwin, David Hume, Democretus etc., I had all my ideas changed. I began to regard all worship as an utterly foolish thing, a result of ignorance and want of education, disdaining and decrying every form of religion, laughing at all preachings, sermons, and hymns, delivered or sung, and was very proud of my new light of learning and I believed in the purely protoplasmic basis of all life, which came to an end with the total exhaustion of protoplasm in the living body. Every event, great or small, was to me merely a matter of chance. In this my highly evolved self-conceit-ness, in which I used to pooh-pooh every idea of religion, I once happened to be at Farukhabad where by chance, a great *Sanyasi* teacher had come a day before. A relative of mine told me he was glad that I was fortunate enough to be there at a time when a great reformer of the time stayed there and would deliver a lecture on "The existence of God" the next evening. Though I treated the information contemptuously, yet out of respect for my relative I said nothing and felt rather obliged to accompany him to the place of lecture. To be brief, the lecture was very effective and to my great sorrow and happiness, as I felt both simultaneously, I had much of my Huxley &c.,

beaten out of me, and Swamiji established in my mind, by dint of his arguments, the eternal independent existence, not only of God, but of matter and soul as well. I became exceedingly exhilarated to regain, as I thought, my heritage, my hereditary faith. I felt thereupon naturally inclined to learn more from the great reformer, and as I broke my mind to some of his admirers, they recommended some of his works and when I read them I found much of my regained heritage again lost, as this great monotheist denounced the Hindu gods, incarnations and prophets as only cobwebs of fanciful superstitious minds and this he did on as plausible grounds as he used in rationalizing the independent existence of soul and matter without which, according to him, it would have been impossible for God to manufacture this universe as it is. However, his logical eloquence on the pulpit, no less than his master pen, proved strong enough to proselytise me and produced a liking in me for his own theories and beliefs for a time. There was a party there, ready to dissuade the new converts by their counter-speeches. But the Swamiji's spirit had so possessed me that no contrary counsel could stand it. When they failed to reclaim me they advised me to drop for a day, on my way back, at Benares and to pay a visit to a certain famous Vedant Sanyasi

there. As I had been labouring under the impression that there was no power on earth that could invalidate and disprove the well-argued theory of trioism, I fearlessly went to the famous Sanyasi of Benares, little thinking that another change was awaiting me and that my inherited idol worship was once more in store for me. The Benares Sanyasi enquired about my whereabouts, and I related to him my whole story, which extorted from him a torrent of volubility, directly hitting the points, that had so invulnerably established me in the theory of three eternal and, to my great sorrow and surprise, the fortification could not stand before his volley of reasoning. He taught me the identity of God and man and simplified my former Swami's three into one eternal and dumb-founded me by proving that that one was no other than myself. The irrefutability of his syllogistic exposition kept me spell-bound. Imagine the change wrought by his magic wand. I went to him a man and returned God. Then extremely elated with joy and pride at my sudden deliverance from the bondage of five elements, I roamed God, fearlessly and recklessly for some days, Lord and Master of all I surveyed (rather of the little that I could survey with my extremely limited sight), sinless in sinning, omniscient in ignorance, omnipresent within the walls of flesh and

omnipotent in impotency, doing with impunity what pleased my sweet fancy. Once, while soaring in the ethereal heights of the Divine and wandering in the state of unchecked freedom, my godship was caught in the course of my godly enjoyment in the house of one of my creatures and despite my remonstrances of all possible Divine nature, my godship was so soundly thrashed that I fainted and leaving my earthly sojourn reached my real abode on the seventh Heaven. But there my godship could not remain long and returned in a few minutes before the frowning faces of my creatures, who immediately tied my hands and feet, called a police creature of mine and sent me to the nearest police station, where my divine self was placed in custody. When I was challâned to the court, my father, uselessly sorry at the late metamorphosis of my innerself, managed to get me released on bail. During the hearing of the case, when I had failed, with all my discourses replete with Vedantic rationality, to satisfy the magistrate with my liberated condition, one day, by irony of fate, my godship had an attack of a very severe colic pain, so severe that it seemed to be setting me out of joints. I tried my utmost to remain quiet and hide my trouble from my creatures on earth, but my divine power failed me. My damned pain hurled me down, after all,

once more, from my most high throne to the obnoxious grossness of this material plane, and I began to send forth shrieks and cries of lamentations. My father called in a man, who was a devotee of goddess Durgā, to cure me. No sooner had he offered an oblation to the goddess and used some incantations and charms than my pain stopped. Though I had a mind to return to my most glorious of glories as soon as I got rid of the pain, yet the devotee who was a learned priest caught hold of my leg and would not let me go. The wonder of wonders is that my inherited idol worship and all forms of superstition were once more to drag me back into their own jurisdiction. The priest attacked my *advaitism* and my originally weak credulity, rendered weaker by the experiment performed on me a few minutes before, accepted all his utterances for gospel truths, and I thenceforward became a firm believer in gods, idols, ghosts, etc., and my beliefs in them remained unshaken until I saw, after a few months, a strange sight in a village near my native town, where I happened to go on a private business. There was a large crowd of the village people assembled on a spot that attracted my notice, and reaching the place I saw one man sitting bare-headed in the middle of the circle of men and pretending to be possessed by some goddess, who was speak-

ing through his mouth. By a strange coincidence, there happened to pass, on his tour of inspection a Canal Inspector, Mr. Harris, a Eurasian, on horse-back and he took a stand among the spectators. Some people were sitting, in a respectful attitude, with folded arms, before the pretender who was continually whirling round his head and breathing long-drawn breaths with his eyes closed. He was answering a variety of questions put to him by the multitude about illness and other troubles they had been suffering. One of them enquired as to when rainfall was expected. This question exasperated the pretender so much that he stood up in rage and began to kick the enquirer, saying, "Selfishness makes a man blind. You are always after your own pleasures and comforts, never caring for Rama's (god's) conveniences and inconveniences. Rama has been suffering from intermittent fever for about a month and has been much weakened and reduced almost to a skeleton. Just now I have returned after cooking a coarse meal for him. He takes nothing these days but such an easily digestible food since his bowels do not properly move." This well-deserved kicking dose administered by the attendant of Rama to the selfishly blind fellow, accompanied by the solemn indignant speech sent a thrill of horror throughout the assembly and every

thing went calm and quiet for a time. The Canal Inspector, thereupon, with his riding whip in hand, quickly got down from his horse, which was held by his servant, rushed in straight to Rama's attendant and began to whip him or her, as the case might be, right and left, so that the pretender lay prostrate at the Inspector's feet with folded hands, weeping and crying asking pardon and repeatedly promising never to do it again. He thereupon let the matter go and left the scene thus disturbed. I too walked along with him, his servant following us both with the horse. I asked the Inspector as to what all that meant. He said, "This is all nonsense. Such cheats impose upon these foolish, ignorant, overcredulous people of India and make money out of it. What are these gods and goddesses, soul and spirit and ghosts? All nonsense." I asked him to what religion he belonged, to which he replied, "Religion itself is a foolishness. When men through ignorance cannot discover causes of some events they attribute them to the action of some invisible power above them. They do not know science. They do not study the laws of nature. They are ignorant as to how this all material universe is regulated by its inherent force. All things are made of matter and force. All events are nothing but a succession of causes

and effects. Our ignorance of causes is the origin of religion. In civilized countries, the light of science is dispelling this ignorance and the religion is proportionately vanishing. The greatest scientists of the age are now able to explain away almost everything on the materialistic basis and with them religion is now no more than an idle fancy of fools. It is the lazy, indolent, ease-loving people that find the best relief in fate and seek self-satisfaction in dependence upon supposed invisible agencies. I say, whence is the need of religion? If there is any need, it must assert itself. Why should we first go to seek or create the need and then seek its never-found satisfaction and suffer failures and disappointments in the vain attempt. Are the believers, in any way, better than non-believers? I think they are the worse for it. The hungry feel the need of food and the thirsty of water. When they seek satisfaction, they get it. There the need of food and water asserts itself and no living creature escapes it. Non-believers never feel the need of God, and those, that pretend to feel it, are ever suffering miseries to seek its never-approaching satisfaction. They are themselves the authors of their miseries and they dearly pay for their foolishness, and, I think, they fitly deserve it. I say, if the object of this need, however difficult of attainment, were really in existence,

why these never-ceasing quarrels and differences about it ? Is there any one who would dispute as to the food and water having the effects of satisfying hunger and thirst ? Why not create the need of plucking up the sun and the moon and suffer for ever in seeking success ?" I was so much perplexed and confounded that a feeling of sadness and disappointment overcame me, and I would no longer bear to walk with him and, bidding him good-bye, abruptly broke away from him. There followed many restless days and sleepless nights, with my beliefs shaken, my faith unhinged, when, all of a sudden, a worldly concern engaged my attention and I have been involved in a matter which has brought me over here. I also had the good fortune of studying the scriptures of all such religions as do not believe in the transmigration or rebirth of soul. This does not appeal to reason, as there is, then, nothing to account for the various conditions in which men are born. Some are born blind, some deaf, some dumb some very rich and healthy, some very poor and unhealthy etc. etc. God, who is all justice, all love and all merciful, can not be supposed to make some happy and others unhappy without any previous virtue or vice on their part. This sort of weakness in those religions made them all repulsive to me. So, I am in a confused state of

mind about religion. I am an agnostic now.

Param Hansji.—You are very lucky, indeed, to have so keen an interest in these matters of religion and I shall be very glad to have a talk on this subject of great consequences. Certainly this question involves awfully grave consequences, graver than the matters of life and death. I shall enlighten you with my views on it. First go and take your bath and then your dinner which is ready. Put up here with me in the garden and you can walk to the city, when you are free, for your business which has brought you here. How long will you stay here for your business ?

Agnostic.—I think it won't take less than a fortnight. I have to settle some matters with the Raja Sahib of this State.

Param Hansji.—All right. That is enough.

The agnostic, then, went out with a Sadhu and returned, after taking bath and dinner, in half an hour.

Param Hansji.—I am taking up the subject from the very beginning, first explaining to you at length the need for religion.

Agnostic.—All right, I shall be much obliged to you for the trouble.

First Discourse.*Need of Religion natural.*

Param Hansji—Hear me patiently and attentively and follow me step by step. The need of religion to man is natural, as that of food to the hungry and that of water to the thirsty. As the poor naturally needs wealth, the ignorant knowledge, the blind eye-sight, the unhealthy health and the disturbed composure, so a man needs religion. Let us first find out the object of human life.

In the world of intricate paths and complicated conditions, where desires and passions, ambitions and aspirations for an ever-multiplying variety of objects predominate, completely occupying the heart and head of humanity, one is apt to lose sight of the primary object of life. It is not for others to point out the object of life, nor are we to depend on the authority of sages to find it out; but Nature herself, the whole of the living creation, is ceaselessly striking the note of the aim of life. It is being exhibited in such an accentuated and unmistakeable form that we are sure to catch it, if we care to view with a quick, discerning eye, the motives of the actions of the animate creation. There is one common motive, one ultimate object, in every action. It is the seek-

The sole object of life.

ing of pleasure and avoidance of pain. From eating and drinking, sleeping and waking, sitting and standing, in all lower and higher forms of life, to reading and writing, discovering and inventing, lecturing and preaching, fighting and peace-making etc., among men, all actions and undertakings have this one motive at the bottom. All men, all beasts, birds, insects etc., in all their doings seem to seek pleasure and avoid pain. Every movement, we make, every step, we take, is directed to that end. Even in these actions, of which the immediate effect is pain or loss, as in getting an abscess incised or in robbing another, the ultimate aim is the acquirement of pleasure. Of whatever complexity the actions be, analyse them with a little critical scrutiny and this real motive will reveal itself. Now do you accept it as the sole object of life ?

Agnostic—But you have not proved the need of religion. What has the object of life to do with the need for religion?

Param Hansji—Please do not get impatient. I am proceeding step by step. This is the first step of the argument. I wish to know if you agree with me so far.

Agnostic—All right. One man commits suicide. A child abuses and spits on another for no

fault of the latter. An infant cries and laughs in its cradle. A mad dog bites a man. There have been several instances of shipwrecks, in which the captains of the ships tried to save others at the sacrifice of their own lives, which involved most intense pain to themselves. How do you shew that all such actions are actuated by the same motive—the seeking of pleasure and avoidance of pain?

Param Hansji—The man committing suicide, if he is in his senses, must have some unbearable bodily pain or mental worry (due to defamation or any other shameful, wicked deed or some other like cause), which he wishes to get rid of by committing suicide, which he believes to be much less painful than his trouble. If he is insane like a mad dog in your fourth instance, his actions are not, strictly speaking, the actions of a living being. Even in a loose sense, they are for the satisfaction of some freaks and caprices that arise in his mind due to madness; and satisfaction is pleasure. In the second instance cited by you, the child acts sportively to please itself by an action, which its undeveloped mind dictates to be right, innocent and pleasure-giving. Here also there is an effort to seek pleasure. In the third instance, the laughing itself is an ex-

One common motive in every action of all creatures.

pression of a pleasant feeling, while, crying is that of a painful one, which the infant naturally seeks to be relieved of. In the fifth case, the captains gladly lose their lives, either with the idea of doing good to others, or of earning a name and fame by their truly heroic deeds or of doing a duty for its own sake. And this idea of philanthropy, fame or duty, weighs so much with them, that the feeling of pain sinks into insignificance before the overwhelming pleasure.

Agnostic—Yes, you have proved, to my satisfaction, that there is one common motive in every action of a creature, but you have confounded the motive of action with the object of life and the object of birth. The object of birth pre-supposes God (Whose existence is doubtful), as it shews there must be some being other, higher, than the born, who (the former) must have had some object in view in sending men to earth. The object of life may also mean the same thing. It can also mean the object as determined by the man himself. You have confounded the object of birth, entertained by the Ordainer of birth, and the object of life, with the motive of action which has indisputably its origin in the author of the action or man. Kindly clear this point.

Param Hansji—I do not pre-suppose God yet, although the commonness and oneness of motive in

the actions of all the infinite varieties of species in the animal kingdom, from the cradle to the grave, point out, in no vagueness, the purposefulness of one intelligent creating power, be it God, nature or force. But I say that my method of argumentation is inductive and not deductive. Let us proceed from the observed particulars to general inferences. I am taking the very motive observable in every action of every being known to our senses, to be the only purpose of life, the only object of birth. Whether this motive originated in the mind of the creature or of the Creator, if any, it does not concern us at this stage of the argument. When all the actions of the life of a creature constitute his life, and when there is discernable one motive common to all the actions of his life, the motive of action is synonymous with the purpose or object of life which the actions constitute. And the object of birth must be the same as the object of life, birth being only the commencement of life on earth. You have raised this question simply because you make a difference between life and birth and the actions of life, while all the three mean the same thing. So, I think, you are now satisfied that the object of life or birth of the whole animal kingdom is "the seeking of pleasure and avoidance of pain."

Agnostic—Yes, I agree so far.

Param Hansji—All right. Do you, then, think
No perfect and permanent happiness on earth. that animals succeed in gaining this object? Bear in mind, I am using the word 'animal' in its widest sense.

Agnostic—I think, they do, since, in most of their actions they are successful in securing pleasure and avoiding pain.

Param Hansji—Do they, then, any one of them, die in possession of a complete amount of happiness and in total absence of pain?

Agnostic—I do not think.

Param Hansji—How do you, then, think them successful in gaining the object of life? I think they all fail. I do not find any one who possesses all the objects of his desires. They all get some of them, but they, then, lose them soon afterwards. Then they are again panting for them. Some are crying for sons, some for wealth, some for health and so on. They once possess them and then lose them. Even those that possess them are crying for more and more endlessly. In short, they never have satisfaction, never contentment. None has perfect and permanent happiness.

Agnostic—But they say, when life is itself transitory and not permanent, how can any one have permanent happiness?

Param Hansji—Even taking the shortest duration of a life into consideration, has the happiness, in your experience, in any single case, been life-long? Had ever a man all his desires satisfied to make his happiness perfect?

Agnostic—They say there is no perfect and permanent happiness to be had on this earth.

Param Hansji—But why so? When there is a desire for happiness and when there exists happiness—the object of the desire, how is it, then, that satisfaction is wanting? The reason is not far to seek. A little exercise of common sense will obviate the difficulty. Look into the most ordinary matters of every-day life. We often find that there are objects and conditions that are agreeable to one man and most disagreeable to another. Suppose there are some dishes at a feast at which there are some rustics and some fastidious and epicurean citizens among the guests. The former relish them so much that they would rather overload the stomach, while the latter would find them so unpalatable that they would rather rise half hungry. The reason is plain. The overnice urbans had an experience of more palatable dainties and had a higher standard of tastefulness unconsciously formed in their minds.

An innate higher standard of happiness.

which made the dishes distasteful to them, while the poor rurals had not been fortunate enough to taste such a savoury fare before. The inference is that a man's dissatisfaction argues that he has consciously or unconsciously, in his mind, a certain standard of judgment formed by his previous experiences of a more agreeable condition. So a man's refusal to be perfectly and permanently satisfied in this life, is attributable to the fact that he must have an inborn standard of happiness, due to the effects of previous higher condition which the spirit is unconsciously cherishing. It is that unconsciously entertained ideal which we are constantly and impatiently seeking in vain on this plane. The worldly pleasures do not come up to that standard.

Now I may tell you here, and it is a fair conclusion, that this possession of an innate higher standard presupposes the existence of a previous happy condition. I may also tell you, in passing, that this previous happier condition proves "immortality of soul," just as oneness and commonness of motive in all actions of all the animal species have, in a way, established the existence of One Intelligent Creating Agency. So, God and soul have been proved to exist, through these points, which will be dealt with later on, at a greater length, on scientific lines.

Immortality of soul.

Now, when there is, in existence, a condition happier than we can find on this earth, and when we know that we were once in that condition, and that from it we have come away, it is quite possible we can go back to it, as we have no reason to believe that the path, by which we (our souls) have come down here, has been destroyed. So, all we have to do, is to find out and catch that path and begin to walk on it back to our original condition. *Now, to summarise the above discourse, I say, I think you are satisfied that the object of life is perfect and permanent happiness, that man wants to gain the object of life, that he is constantly trying to gain it, that he cannot have this want satisfied on earth, that there exists a condition whence he unconsciously derives his standard of happiness, inborn within him, and where this want can be satisfied, that there must be a path leading to that condition and that man can catch that path to go back to that condition and gain the object of life. So, to try to find out this path, and walk upon it, to reach the goal (the sole object of life) is what we call religion.* All men do not know the true meaning of religion; they do not know that they need religion, just as a thirsty man not knowing the meaning of water, may deny that he wants water. The same case is with other contro-

versies in metaphysics and religion. You will often find a war of words alone between spiritualism and materialism, theism and atheism, as well as, between one form of religion and another, so far as metaphysical points are concerned. But let us stop here to-day. It is undesirable to overstuff you all at once. You may go, think over what you have heard, digest and assimilate it, and come to-morrow again, and I shall explain to you how materialism and spiritualism are reconciled, elucidating the object of creation.

Agnostic—All right. Now I take your leave. Good night.

After the service was over, the meeting was dissolved. The members bowing down to the President (Param Hansji) passed out one by one. Param Hansji ordered one of the members to point out to the new-comer a room in another building in the garden, and asked latter to put up there and attend again the next service which was to be held at 8. p. m. So they all dispersed.

When the agnostic got out of the sight of Param Hansji, latter's influence was a little relaxed, and a faint thought of his original object of coming there crossed his mind. While talking to a member of the congregation, he asked him a de-

tailed account of Param Hansji, and he was told, "He is a great Mahatma living here for the past two years. He has supernatural powers and can do what he likes. Even the Raja Sahib of this state is a disciple of his. The prince is so zealously devoted to him that he attends every evening." "Will he come to-night?" asked the agnostic. "To be sure," replied the man, "He is very regular. He must come, unless he is unavoidably detained." The agnostic said to him, "I wonder how Param Hansji knew that I was thirsty and why he was so attentive to me without any previous acquaintance." "He knows every one and everything, and only he knows best what he does, how he does and why he does. It is a great mystery. From what I can judge I must tell you that you are very lucky. You will yourself know it, later on. Cling to him fast and you will know what a marvel he is," said the man. "His very appearance commands love and respect," observed the agnostic, "I feel, I can never leave him. How convincingly he has proved the need of religion." "Yes, admirably," said the man. The agnostic then retired to his room. He eagerly waited for the time of the next meeting. The intervening hours hung heavy on him, yet he passed them musing deliberately on what had been discoursed. The hour came. The members began to gather.

The prince arrived on horse back. All entered the hall which was gaily illuminated. They occupied their seats. Param Hansji had not yet come. Still the room was teeming with an air of sanctity. In a few minutes, the tramlings of wooden sandals resounded in the back room and His Holiness stood in the hall. Immediately a sensation of something peculiarly grand and glorious passed through the entire mass of life in the hall. The disciples rose and lowered their foreheads at the sacred feet of their preceptor, one by one, and resumed their seats. The usual chanting of hymns commenced, the musical instruments keeping time to it. This being over, the discourse between Param Hansji and the agnostic began.

SECOND DISCOURSE.

An out-line of the form of God, God, matter, and soul defined. Spiritualism and Materialism reconciled.

Agnostic—Good morning. I have again come to trouble you.

Param Hansji—By no means. You are a source of real joy to me. I love those, that take interest in this most momentous subject. Now let us come to the next point. Be all ear.

Spirit is matter, and matter is spirit. In
 Matter and its rarefied essence both are the same.
 conditions—liquid, gas, and ether. Proceeding on the same inductive

method which characterizes our expositions, let us start with the observed fact of nature. As defined scientifically, matter is that which occupies space, though it has various densities. The space occupied is larger or smaller according as matter is more or less close-grained. Matter is hard or soft, in proportion to the compactness or looseness of the particles it is made of. Though its forms, due to several causes, differ, its particles in all of them are originally and essentially the same. Our modern physical science, advancing, as it does, by leaps and bounds, is fast approaching the stage, at which the simplification of the compound particles is possible, and it hopes to demonstrate the fact and to push on the demonstration to the most subtile form of matter that can be subjected to the wonder-working power of the modern mechanism. We are sure, in only a decade it will be a matter of the past. Further, it is the daily experience even of the most vulgar mind that matter expands by heat and contracts by cold. As we heat a piece of solid matter, it turns into liquid. Go on heating the same and it passes into a gaseous form, which, getting thinner and thinner, passes into ether which, our science has not

yet been able to perceive, though it has found proofs to recognise its existence. If it had been possible, with the assistance of science, to continue on either the same process of heating, which is, as yet, beyond the scope of science, ether will continue to pass into such rarefied conditions and forms as are beyond the reach of human conception. We can form no idea of such conditions of matter, our senses, even with the aid of artificially magnifying powers of the day, being too limited for the purpose. But it being a law of nature deduced from sensible objects that heat rarefies matter, there is nothing to preclude the extension of the application of the same law to the insensible forms of matter, and nothing can confute the possibility of the existence of matter in such conditions or, rather, in the most rarefied condition possible. We know by experience and *experimentum crucis* that more the matter is rarefied, the more is the space it occupies and the greater is the velocity it has; in other words, the magnitude, the subtilty and the force of it increase in proportion to the heat it receives. A mass of matter of a particular weight, when heated, must expand and scatter wider and wider in space, its particles and molecules ever increasing its pressure.

So, we have now a scientific support to our ancient scriptural theory that on the day of Doom, when the heat of dissolution increases, the element, earth, will dissolve into water, water into fire, fire into air, air into ether (Akash 'Tatwa', ether, through its intermediate, more rarefied, subtler, conditions, into Maya and Maya into Prakriti, which stage is next, but one, to the very subtlest form of matter. Then this Prakriti merges through Brahma into Par-Brahma, the manifested, and the unmanifested forms, respectively, of the Creator and Director of material-spiritual and spiritual-material parts of the universe, the purely spiritual region being yet higher. At this stage matter is nearly co-extensive with infinity and all-powerful below the highest region.

When matter becomes so rarefied and subtile only Matter boundless in the form of ether, the very अनन्त) and formless first higher state above our perceptible air, that it becomes boundless (अनन्त) and formless (अरूप), coinciding with what we call vacuum and defies, thus, as it does, not only the great analytical power of science, but also all stretches of human imagination, and comes to possess some qualities, such as boundlessness and formlessness, that we assign to nothing but to God, how can it be possible for a human mind, nay any superhuman mind be-

low the universal One (if there is any such), to conceive what becomes the state of matter in its more and far more and innumerable times more rarefied, subtile, conditions?

Where there is no air, the space is scientifically termed vacuum. But matter in the form of ether is present in that *vacuum*. Let us in imagination exhaust vacuum more and more so as to drive out even ether, and the space remains occupied by that form of rarefied matter, which the scientists know no name of. This comes to mean that matter in its scientifically rarefied condition is synonymous with empty space and that the most possible rarefied condition of matter is not only our infinite space, the all-pervading, boundless sky or heaven, but also the greatest force, since the greatest velocity and pressure go side by side with the greatest rarefaction. But alas! if the process of rarefaction could be carried on *ad infinitum* by the scientist in entirety of the universe, a vivid account of the Almighty Universal Self, based on practical tests and experimented facts, would have adorned the pages of modern scientific treatises. Without experiments performed before our mortal eyes, the exposition, though scientifically grounded and philosophically argued, remains, at least to a non-believer's mind, but a theory of the blind.

Now, to make up the deficiency of science in carrying on the process of rarefaction above the element, air, let us proceed inversely and have further reflection by the aid of other laws of nature discovered by science itself. First we began with matter; now we begin with force. Studying the action of force in nature we find it a truism that force, though diffused throughout the entire bulk of a body, acts at one point in it, which is, so to say, the directing or ruling centre, the mainspring of force, in that body. For a better elucidation of the proposition let us resort to an illustration. There are innumerable varieties of material bodies containing force in nature. Let us take such an one of them as may most easily verify the assertion, and, I think, nature cannot afford to offer, for the purpose, a better one than the human body, an object lying nearest to us, which immediately and most readily lays bare its whole system of working for our analysis. Though the force is diffused throughout the physical frame, yet its currents are subservient to the directing or ruling centre, which lies somewhere in the head. It is the mainspring of energy. To find out its chief locality, its seat proper, we have but to concentrate the attention, and we at once know that it is not nose, nor ears, nor eyes, nor

The ruling centre of our
own body.

forehead, but it is inside between the eyes, about the root of the nose. To verify the fact practically you may deeply absorb yourself in thinking over an intricate point and you will readily know that your attention is concentrated somewhere inside the point where the nose meets the middle of the eye-brows. Even those, not to speak of yourself, sitting by you, can mark the place by observing the contraction of the skin on that point in the face; and that is the centre of thinking in the body. The centre is like the sun that throws its rays to other parts of the body. Every kind of force has a similar sun. The illustration very well serves to shew that the degrees of force in a body vary, the different parts of the body—hands, feet, eyes, nails etc.,—manifesting different degrees of force and that the greatest force is at the centre. For further corroboration of the statement, I would refer you to the scientific theories of the polarization and centralization of force.

So, deducing this law of nature from our subjective and objective knowledge of the system of the diffusion and working of force, we have no reason to doubt that this law holds good in the case of the universal force, with the same rigidity, as it does in the case of individualized parts of the universe. So, we make bold to say that this our universal force must

The centre of the universal force.

have a centre, the source, the fountain-head of force, where its forcibility is the greatest. And, since greater the amount of a thing at a place, the greater are, naturally, the inseparable attributes of it there; it inevitably follows that this universal force must possess at its centre all its effects and attributes to the highest degree, or, rather, in perfection. And, further, some of the effects of force or motion or energy—synonymous in scientific terminology—being subtilty, light etc., the necessary inference is that they must be in the highest possible degree at the centre of the universal force, getting lesser and lesser at the points, in imagination, farther and farther on, in space, from the centre. In other words, supposing, for argument's sake, two poles—positive and negative or north and south—of the universe, we would note that the force is increasing more and more, as we proceed from the south pole towards the north, and decreasing in the same ratio, as we recede from the north pole to the south, it being at the highest degree at the positive pole, and the lowest at the negative pole. But according to the unavoidable law of nature that things are generated from their opposites, we have that opposite qualities are produced by the increase and decrease of their opposites. So, where there is less light and subtilty, there is more dimness (darkness) and more

grossness and density. Where there is less heat, there is more cold. Hence, we come to the conclusion that force increases towards the north pole, and decreases towards the south pole of the universe, and that light, heat, subtlety etc., being the effects of force, increase towards the north pole, producing behind them darkness, cold, grossness and density, which are gradually growing, in the same proportion, towards the south pole. So, the centre of the universal force, the positive pole of the universe, is the brightest and subtlest, representing the real condition of force, while, the opposite pole, the darkest, grossest and densest, representing the real condition of matter, with higher and lower degrees of both these opposite qualities and conditions in the space intervening the poles. It should be understood that the poles have been supposed merely for the sake of argument. In reality, though there is a point in the infinity that centralises the Universal Force, there is no fixed opposite point representing the negative condition, since the fixity of any such point would reduce the infinity to finiteness. One of these various intermediate conditions is air, the last limit from the condition of the negative pole that our advanced science, with all its improved latest inventions, finds itself capable of dealing with. In short, we have a centre in the Universal

Force, where the force is subtlest, intensest, and brightest and, as we recede from the centre, in imagination, farther and farther, we find force and its attributes getting lesser and lesser and, therefore, darkness and density growing more and more, until we pass through air, water and earth, to the densest form of matter. Thus from both of our inverse procedures—first from matter and then from force—we are now in a position to see how force is generated from matter and matter from force. Now let us observe how this matter or force magnifies itself into God, the great bugbear of the materialist. It has been proved with a logical accuracy that the scientific force (which is called the inherent property of matter) in all its various, less condensed, and subtler forms, is, as a matter of course, only interpenetrating the more condensed, grosser forms of itself. To be clear, when it has been established, in the most conclusive manner, that matter, in its subtlest form, becomes the greatest '*all-pervading pressure*,' which covers the definition of force, the two—matter and force—are one and the same thing and force (or the subtlest matter) must be present in the matter of all degrees of density (all the grossest and less gross forms of force). And our religiously-termed 'God' is nothing but all-pervading, omnipresent, pressure or force from its most rarefied to the

most condensed condition, through all its various intermediate degrees of subtlety and grossness, which means that, so far as the qualities of omnipotence and omnipresence are concerned, we have proved God of the spiritualist or the theist to be identical with Force of the materialist or of the atheist, which is uniquely proved to be but a form of matter. So, it is this force which is omniform and omniferous. It yet remains to be proved that this force, this form of matter, also possesses the inseparable quality of omniscience, all-intelligence, all-consciousness, as 'God' has. It is not devoid of intelligence, not an at-random acting force, as materialism supposes. We can easily note the glaring flaw in its supposition. Now follow me. From a metaphysical point of view, human beings are divided into two classes :—(1) Theists or Spiritualists and (2) Atheists or Materialists. The former resolve the universe into matter (जड़) and spirit (चेतन्य), and the latter into matter and force. Taking away the common component, we have to reconcile the "spirit" of the former with the "force" of the latter. Now, the materialist, while making his division of the universe, can not leave out of consideration the animate part of the creation including himself, and, therefore, we can not but infer that his 'force' must be thinking and feeling, knowing and reasoning, loving and

pitying, in as much as he does not think himself void of these qualities, nor can he exempt himself from resolving (I do not mean practically in a science laboratory) into matter and force, since he is a part of the whole that he so simplifies in theory. So, the materialist's force is conscious and intelligent as much as the 'spirit' of the spiritualist is. So, from the stand-points of both the classes of men, their seemingly conflicting components, force and spirit, are really one and the same thing. The ideas underlying the different names are not different but the same. What one means by spirit, the other means by force. Therefore, the Universal Force or Spirit, intelligent and conscious as it is, is omniscient, besides being omnipresent and omnipotent as shewn above, and this is what we mean by God. In short, our universal force is our God. At the centre of the universal existencè, this Force is like the sun in the solar system, most refulgent, subtlest, all-knowing, all-loving, most blissful, throwing His statical rays all round to infinity, which pervade all that exists as milk pervades all soft and hard layers of cream, which is formed on it. This Divine Force is present in the innermost recess of every particle, every molecule, however infinitesimal, and every indivisible atom of matter. Though in great densities, this Force may apparently be incapable of exhibiting its

effects, it would be irrationality, in the face of our most comprehensive metaphysical doctrine, to suppose its absence there. Rather, every higher condition is interpenetrating every lower one, since grossness is but another form of subtilty. Our science, on which the materialist bases his theory, is yet in its infancy. It has found reasons to believe ether to be matter, but, with all its boastings, knows no more of it. If it is matter and if science is proud of its power of dealing with matter, why should it not subject ether to its power of analysing ?

Now, as to the difference between this omnipresent force, permeating the less rarefied forms of itself and the spirit-force called the soul, let us consider what souls are. You know, force is scientifically divided into two kinds—statical and dynamical. The former keeps the body at rest, while the latter sets it in motion, and both of them can manifest their effects, at the same time, in the same body, though in different parts of it. A human body can again be called in to serve for an illustration. You yourself can move any one of your limbs or any thing else by it, while another limb is at rest, or keeping any other thing at rest, at the same time. And this difference is not in nature, but in the effect manifested, so that either of them changes into the other at any moment ; it changes its effect, as your limbs, manifesting the

statical and dynamical effects respectively, can at any moment change them into their opposites. Your arm at rest can move and again be at rest at any moment. So the all-pervading force is generally statical force, while, souls are dynamical currents of Force, running forcibly direct from the centre in all directions, like the sun's rays from the solar disc, penetrating through the various forms of rarefied and condensed condition of the statical force (*Mâyâ, Guna and Tutva*), which serves to form for those currents (souls), material bodies of different densities in different planes or regions. The word 'forcibly' used above is very significant, as it will shew that those forcibly running dynamical currents direct from the centre do not get condensed, like statical currents of force, as of course, they ought to have done owing to distance from the centre, but they retain themselves in the same abstract, pure and subtile conditions, unalloyed internally by *maya* or matter, which forms their external coats, as they descend, just as hot water currents, running forcibly from subterranean volcanoes in the ocean, retain their warmth and purity without being internally alloyed by the surrounding volumes of brackish water, through which they pass. The whole universal existence consisted of infinite force and matter, as has been definitely discoursed.

The forms and conditions of this force or matter, varied though it was and is, are essentially the same.

The spiritual magnetism. It is admitted on all hands that one of the properties of force is magnetism. This property of magnetism must have been, like other properties, in the greatest amount at the centre of the universal force. Therefore, the most magnetic centre must have been most attractive and, consequently, most dynamical. From this it follows that the universally permeating force must have been in constant attraction towards the centre and that the currents of force, thus attracted, were therefore dynamical currents. To confirm and corroborate this reasoning I would request you to call to your mind the scientific theory of "magnetic field," or to perform practically an experiment on yourself. Just sit in deep contemplation and concentrate your attention at the seat or centre of spirit-force, in your body, on the image of some object or some abstract philosophical point. In a short time you will find, if you are internally and externally undisturbed, that all the dynamical currents of your body are withdrawn at the centre, leaving the exhausted parts of your body in a statical condition of force and rendered, consequently, swooned and senseless. So, when the centre of the Universal Force became, in due course, over-

impregnated with force, its dynamical currents, necessarily, burst forth from it in all directions. Just as a quantity of water in a kettle placed on fire changes into vapour and leaves sediment behind, which is, really, only a condensed form of the same particles that, in certain proportions, form water; in the same way, with the withdrawal of force from the chaotic matter towards the centre, there went on condensation of the coarser particles, leaving the 'ethereal vacuum', brighter or darker, in proportion to its greater or lesser distance from the centre. In short, the eternal, universal, magnetism, an inherent property of force, produced, in the fullness of time, three conditions in the Universal Being:—

(i) Over-saturation of the centre with force. (ii) Condensed sedimentary form of matter. (iii) Ethereal vacuum or the present condition of empty space. From the first, poured forth spiritual currents or spirits, as water falls from the over-saturated clouds; the second served to provide physical bodies for the three kingdoms—mineral, vegetable and animal—on the lower planes, and of gods on the higher ones; and the third is our infinite space in which the first and second "live, move and have their being." This is the way in which all these innumerable major and minor and smaller solar systems, with numberless refulgent orbs in them, sus-

pended in the infinite space, like the sun, the moon, and the stars, containing countless plant and animal lives, sprang into being. These are in brief, the outlines of the pre-creational and post-creational conditions of the Universal Self.

The beginning of creation.

It will not be irrelevant here, to say a word or two about the beginning of the creation. The materialist holds that the universe, as a whole, exists from eternity in its present symmetrically shaped and systematically regulated condition. Here the universe may not be confounded with the worlds or planetary and other orbs that come into existence and dissolve into extinction by the constructive and destructive properties of the inherent force. The spiritualist, on the other hand, assigns a beginning in time to it, maintaining that only the will of God called it forth into being out of nothing. This catholic theory intervenes and brings into harmony the two conflicting suppositions. Our conciliatory doctrine presupposes the pre-creational state of the Universal Self to be the eternal infinite existence of the statical force, in all its subtle and gross forms and conditions, extending from the most spiritual centre all round *ad infinitum*, in the hazy chaotic condition, with the universal diffusive dynamical currents of force, in constant,

eternal attraction towards the most magnetic spiritual centre. But it assigns a beginning in time to the shaping of the chaos into orderly and regulated state, after the bursting forth of the dynamical currents from the centre, over-impregnated by the accumulation of force thus attracted to it from its infinite expanse on all sides. The above theory, thus, proves that the difference and disagreement between spiritualism and materialism, monism and dualism and trioism and pantheism is only verbal. In reality, they are one and the same. The theories of one eternal and two and three eternals are all true. The theist and the atheist quarrel merely over words. God, souls and matter, are, in essence, one and the same thing. So, out of chaos, this shaped and systematized creation sprang into being. The space is infinite. In it there are innumerable major and minor solar systems. Our solar system forms as small a part of the next bigger and higher solar system as our planet, earth, is of this solar system and that bigger solar system is an equally small part of the still bigger solar system and so on upto the fourteenth which is the largest and highest. These are only major divisions. The discoveries of our astronomy are very much limited. The above are the revelations made by saints. So there is an infinitely large number of suns, moons,

stars, planets, comets, nebulae etc., many of which are so distantly situated from one another that light, at its own peculiar speed of 1,86,000 miles per second, takes hundreds of years to travel from one star or planet to another. Our sun is the smallest one. In each planetary body there are infinitely large numbers of various kinds of lives inhabiting land and water, divisions of which we call villages, towns, cities, oceans, seas, rivers, etc., of which there are millions and millions as in our own solar system. In the domain of astronomy, the modern discoveries, with their unwearied efforts, have practically brought to light certain truths, and the astronomers of the day think even these to be very astounding. Writing in an issue of a Scientific American paper, Prof. Larken, an eminent American astronomer, tells us, "Astronomers have arrived at conclusions which are simply unthinkable in some of their aspects. All that part of sidereal structure, visible in the most powerful telescopes, is made of suns, moons, planets, nebulae, comets, meteors, and cosmic dust. The word star may now be omitted as having no meaning. For every star, visible in the most penetrating telescope, is a host of suns. All these suns are moving with great speed in space obeying the law of gravitation. The space is occupied, as it were, by a swarm of

bees to be magnified so that the distance between each bee and its neighbour should equal one hundred miles. The problem of the never-ending space has been made only the more difficult of solution for recent discoveries and the chief mathematicians of the world are now agreed that it is a sheer waste of time to think of the words, space, infinity, eternity, creation etc., etc." (*The Citizen*).

Dr. Ernest R. Moulton of the University of Chicago declared, at a meeting of the American Association for the Advancement of Science, "The earth is now approximately two billion years old and has nearly one million billions more of existence before its allotted span of life is run. The life of any planet terminates, when solar systems collide, and the debris from the old planets forms new ones."

In explaining how he arrived at this conclusion as to the age of the earth and its span of life, Dr. Moulton says that from their distance apart, speed and direction, it is possible to calculate with reasonable confidence the time when the stars will approach near enough to destroy each other. This happens, he says, among planets on an average of once in every million billion years.

He contends and says that it is reasonable to suppose that there are 500,000,000 suns similar to our own which have planets many hundreds of million

years older than the earth.

He further says that there is no reason to doubt that life has organised itself on many of the other planets where conditions are suitable. Dr. Moulton believes, and he says that it is perfectly logical to contend, that there are many planets populated with beings vastly more advanced in intellect, in character, in social organization and in their 'control of the' elements than are we, inhabitants of the earth. (*The Leader*).

Compare Hindu scriptures:—अनन्तकोटिब्रह्माण्ड नायका. " 'And the higher the fancy rises, the greater becomes the brilliancy and refulgence of these larger and larger luminary bodies because of their being more and more subtile towards the centre. Imagine, then, this wonder of wonders, this inconceivable immensity of the never-ending space, this infinite expanse of creation studded with unimaginably numerous, dazzlingly burning, masses of matter, the brightly shining worlds suspended supportlessly, as it were, constantly moving, rotating and dancing, with innumerable souls contained in each, round the central sphere of the highest spirituality which is so refulgent that trillions of trillions of suns concentrated at one point would ill-compare with it. When one makes a feeble attempt to stretch one's imagination towards this, the greatest of all the

great marvels of nature, towards this most awe-inspiring grandeur and infinitely sublime majesty of this stupendous creation, one becomes dumb-founded and loses one's self in self.

Agnostic:—My hair has really stood on end to hear this overbearing account of creation. I never thought that there existed a doctrine so comprehensive and reconciling. Here I have found the greatest triumph that Science and Philosophy should achieve. My words fail to express the obligation I owe you for this grand doctrine.

Param Hansji:—You need not mention any obligation. It was my duty to bring to the right path one straying away blindly in quest of the truth. So, let us stop here to-day, as, I fear, I shall be overstraining your brain, if I continue further at this time. Go and think over this day's discourse and come to-morrow fresh again.

Agnostic:—All right. I am already over-stuffed. I have begun to feel giddy. I was myself thinking of requesting you to stop, but you read my mind and forestalled me. I now beg your leave. I must not detain your exhausted self longer and, therefore, I bid you good morning.

THIRD DISCOURSE.

OBJECT OF CREATION.

Spiritual Creation.

Param Hansji—So, before the creation there was only the Universal Force with His polarization and statical currents assuming ultimately the form of chaotic matter, with the process of the withdrawal of energy or spiritual force from all directions towards the positive pole, incessantly going on from eternity, as has already been conclusively discoursed. Now, to connect what has been said with what follows, I may summarize in a few words the last portion of the last discourse. You know, when the accumulation of water vapour in the clouds gets beyond the point of saturation, it drops in the form of rain. Similarly, when the positive pole was over-impregnated with force, the currents of force burst forth from it in all directions. When the process of withdrawal of force from all sides of the Unbounded, Limitless Self towards the Centre continued from eternity and, as the polar region round the centre, though inconceivably large in dimensions, was yet, in a sense, a bounded sphere, it was necessary for it to have been, in due course of time, over-saturated with force. Likewise, the bursting forth of the amount in excess was an indispensable sequel to the oversaturation. So, currents, our would-be

souls, must have issued forth with a tremendous sound, as in an ordinary course of nature, forcible rapid vibrations are always accompanied by a loud sound. It was these currents, that constituted spirit-entities and subsequently souls. When the action of the bursting forth of the currents, thus, took place in the centre of the Universal Force, a commotion could not but have been naturally caused and eternal concentration of the Universal Self must have been, as a matter of course, disturbed, and His attention, in consequence, attracted by the out-flowing currents. The condition of human life can again be, with advantage, had recourse to, for a better comprehension of the phenomenon described. When the human soul is lost in deep concentration, it can not feel its currents running in different parts of the body, but, when the concentration is disturbed and the power of feeling is awakened, it can feel them perfectly well. So, just as the attributes of a human spirit, that lie dormant in deep sleep, are roused into activity and naturally want objects to exercise themselves upon, when the man returns to wakeful condition, the Universal Self, Who is All-Love, desired to have objects to exercise on them His principle of love, when His eternal concentration was disturbed, and He was roused from His eternal dormancy into activity. With this gracious object of lavishing His

infinite love on them, He gave the outflowing currents each an independent status, individualizing them severally, as, by a law of nature, a twig of a tree, which is, as it were, a current of it, cut off and planted separately, grows independently and comes to possess a separate, individual existence of its own. He willed these spirit-entities or sparks of spiritual light to reciprocate the love He lavished on them. This was the beginning of the creation, the production of diversity in unity, of maniness in oneness. Thus the creation of the most august, stupendous Lover and His beloved spirits came into being in the central sphere widened as far around as the sound, the effect of commotion, travelled. But this was the purely spiritual creation circumscribed by the reaches of the vibrations of the currents. This was the grand and gracious aim of the primary creation. But you will naturally think that the real, noble object of the creation, as explained to you, seems, to all intents and purposes, altogether baffled in the part of the creation visible to us, as the souls of our region are mostly engrossed in the affairs of the meanest and filthiest character, caught up in endless chains of miseries, unmindful of what they are and what they were intended for. So, hear me further and you will know what led to the creation of this material part of the universe, which is secondary. What

is apparent is not real and permanent, but temporary and superficial. The man of the world looking from his own level can not have a grasp of the true meaning of this apparent condition.

Material Creation—When diversity was created in unity with a distinct individuality of consciousness and each spirit-entity was thus roused into loving activity, its power of feeling could no longer remain lulled as in the state of primitive stupor, in which it originally was, when it was one with the Universal Spirit. That power of feeling must have been awakened with the individualization of it for the purpose of reciprocating love. But there could be no phenomenon like feeling in monotony.

The awakening of a power is a condition different from the exercise of the power. Rather, the awakening without due exercise is, strictly speaking, only a partial awakening. The power of feeling, for its exercise, requires, not only a feeler and the object to be felt, but also the presence of different or opposite objects from which the object to be felt may be felt distinctively and separately. For the thorough awakening and complete exercise of the power of feeling there should be presence of experiences of varieties and opposites and consequent comparisons and contrasts. A thing, in order to be perceived and felt, must be placed, at least in imagination, side by

side with its opposite. Every bright side must have a dark one at its back. We can not form an idea of a thing without differentiation and contrast. We must have variety as opposed to monotony, and it is then and then only that we can think a thought or feel a feeling. But in those spiritual regions, where diversity was created in unity with a distinct individuality of consciousness, there was only one element of spirit, pure and simple, and, therefore, there could not be a perfect feeling, in spirit-entities, of happiness, when the condition of blissful tranquility and equilibrious composure, which the pre-creational Unity enjoyed in self-concentration, was disturbed by the commotion, as already explained. Therefore, perfection, in order to be felt and realized, needed the idea of imperfection. The feeling of light and knowledge, for its full keenness and acuteness, required the experience of darkness and ignorance. The experiences of pain and misery, sorrows and sufferings, no matter wherever acquired, were indispensable for the realization of true happiness—a quality of spirit naturally concomitant and inseparably united with love—in the spiritual regions. Hence the necessity of creating the material, as opposed to the spiritual, side of the creation.

With this most merciful object in view, with this most benedictive purpose, of making the spirit happiest, the material sections of the universe, of

adverse nature were created. And the spirits sent down into these sections, with an allotment of the amount of misery deemed necessary to produce the desired effect, were first wrapped up in the material envelope of the purest grossness, the subtlest stratum of egoity, the highest form of mind (मन) which partakes of the universal mind, a principle made by Divine Will on purpose to counteract the efforts of the spirit to go back to its original abode; else, the spirit would not stay in these gross confinements of matter and the object, referred to above, would have been frustrated. It is this universal mind, that, to discharge its own bounden duty in the interest of the Divine administration, has interwoven the cobweb of 'karma'—virtues and vices—to be explained later on, in which the spirits are entangled. This would amply account for the downward tendency of the mind in contravention of the upward one of the spirit. The latter endeavours to reclaim its originality, but it is hindered by the universal mind, that controls the material section of the universe. So, when the spirit fights out its way up in the teeth of obstructive forces of antagonistic character and gets back to its final place of rest after experiencing the fullest amount of opposite condition fixed, it would have a vivid recollection of the miseries and misfortunes experienced during its sojourn on the

material planes, which will heighten its eternal glory and intensify its never-ending bliss beyond measure. So, this material creation including that part of it where the effects of matter are least perceptible, be it called a higher or lower mental world or semi-material region, is the nursery place, preparatory to the spiritual region, which is the real home of spirit-entities. Do you now clearly understand the object of creation ?

Agnostic—Yes, I am quite satisfied as to the object of creation and I have no doubt about it. I think no religion has yet been able to find out the object of creation, such as this, which must be equally acceptable to every sect of theologians.

Param Hansji—What has been explained to you appertains to the macrocosm. Now from the description of the macrocosm I gradually come to the microcosm. Hear me with full attention.

FOURTH DISCOURSE.

MICROCOSM.

The various planes interpenetrating—You see, then, that the most subtile, most rarefied condition of matter is our God, omnipresent, omniscient and omnipotent, that the various grosser or denser conditions of force are our various forms of matter, and that the currents of the most subtile condition of God-Force running from the centre thereof through gross and grosser forms of matter are spirit-entities or souls. Grossness in matter has increased by degrees in proportion to its distance from the centre of the universe. The space occupied by matter of one particular degree of grossness constitutes a separate plane. This comes to mean that as many as are the conditions or degrees of subtilties and densities supposed in nature, so many are the planes in the universe, with an equal number of corresponding planes in every material object or part of the universe. Every particle, every molecule and every atom of the matter has all the conditions of subtilty or grossness, each particular condition holding communion with its own plane in nature. A particle of the hardest metal on earth has liquid, gaseous, ethereal and other subtile conditions in it, each one interpenetrating the one next less subtile.

The communion between macrocosm and microcosm—Similarly, all the planes of the universe are represented in the human composition as well as in all the animate creation on the physical plane. So a spirit-entity on this plane has as many coats over it as there are planes in the universe, all of which coats are corresponding to their respective planes from which they have, in fact, been derived.

For a better apprehension of this abstruse idea we may resort to some suitable illustrations. Take an onion for instance. It is all made up of layers laid one above another and each inner layer is more tender than the one next above it. The innermost one representing its centre is the tenderest, while the outermost one is the hardest of them all. It exemplifies, in a way, the several strata of subtilty and grossness over the most subtile spiritual sun shining at the profoundest depth of this limitless universe. The outermost and the innermost layers may be respectively likened to our matter of the physical plane and All-pervading God. The innermost layer of the onion is also all-pervading in it, since its softness is present in the hardness of each outer layer.

An almost similar condition is to be found in a water-melon. As we proceed from the hard cover of it towards the hollow at the central part, we pass

through various degrees of softness of the pulp or marrow, which becomes softer and softer until it resolves itself into liquid, and finally into gas. Now mark the contrast between the gas of the centre and the hard cover of the outside, which represent respectively the all-permeating spirit, quite pure and unmixed, at the centre and the hard matter of the physical world. Just as the gas of the centre is present in the water next surrounding it and water with the gas in the softest pulp next following it and the softest pulp with water and gas interpenetrating, is permeating the next harder pulp and so on to the hardest outermost cover; in the same way our God, the central condition of the Spirit-Force, is present in the next less subtile condition, which in its turn is permeating the next one still less subtile and so on to the hardest matter. Just as the softer the pulp, the sweeter it is, so much so that water of the melon is more refreshing than the softest pulp and its gas is still more refreshing than its water: similarly, the more subtile the plane, the happier is the condition (of its denizens), the central plane which is the most subtile, being of the greatest blissful tranquility.

Again, just as water of the melon is the condensed form of its gas and its marrow is the condensed form of the water and the upper cover is the con-

condensed form of the marrow, all the four being of the same essence; so our matter is the condensed form of spirit. But, as you know that all our examples illustrating the planes of the universe are to be derived from among our sense-objects composed of matter, all these lower and higher degrees of subtilty and density in the water-melon are in the matter of the physical plane and should not, therefore, be confounded with the various conditions of the planes, in the universe, of inconceivably higher and higher subtilties. So, it is to be understood that in a water-melon there are many spheres surrounding one another. The sphere of water is surrounding the central sphere of gas and that of the softest marrow surrounding that of the water and so on and each sphere is, so to say, a plane. The most subtile plane is the central gas, which represents the centre of the Universal Existence and the outermost hard cover represents the hardest matter of the physical plane, while the water and hard and soft layers of the marrow exemplify our intermediate planes.

Either of the two examples cited above would illustrate the communion subsisting between the macrocosm and the microcosm. It is easy to understand that part of a particular spherical stratum in the onion or the water-melon is corresponding to

the whole of that stratum in all its effects—hardness or softness, subtilty or grossness, various degrees of pungency or sweetness as well as coolness and colour, etc. If we suppose a small-sized being like an insect creeping into the onion or the water-melon and stopping at a particular point inside, and feeling, perceiving, and enjoying the effects of the part of the stratum where it is, it can be said to be feeling, perceiving and enjoying the effects of the whole of that stratum. But the part of the stratum, where the insect is, is covering the insect, as if it were its second body. So, the second body of the insect made up of the substance of a particular stratum of the water-melon or onion is holding communion with the whole of that stratum.

Similarly, the various coats or bodies which the spirit-entity took one above another, during its journey from the most spiritual to this physical plane, are holding communion with their respective planes in all their effects.

In the same way, the water of a well is corresponding to the plane of that element, be it in oceans, springs, lakes, tanks, rivers, ice, snow or hail ; and an infinitesimal worm of the size of an atom of hydrogen or oxygen (constituents of water) can pass through the whole plane, remaining invisible to the eye of an earth-creature, to which the existence of

such a different world of imperceptible beings lying close to it is unknown. So, there are several worlds ethereal and super-ethereal in existence beside us, inhabited as densely as, or more densely than, our own; and though they are working in our midst, yet we are not aware of them. Just as any part of those planes or inner worlds enclosed in an object of denser matter is holding correspondence to the whole of those respective planes, hidden from our sight, in the same way, our inner subtile bodies covering our spirits and enclosed in the fleshy walls of these physical bodies, are secretly corresponding to the respective planes of whose subtile forms of matter they have been composed.

In the universe the various planes are so many spheres, one above, and also interpenetrating, another. Our earth, on which we live, is only a part of the last plane which we call physical. In this physical plane there are innumerable worlds composed of hard matter like our earth, besides several aerial and ethereal worlds existing inside, as well as above, those of harder matter. They are all, so to say, sub-planes in the physical plane. Beyond this there are other more subtile planes known in Yog phraseology as Brahmâ-lok, Vishnô-lok, Shiva-lok, Shakti-lok, etc., or, as they are called in theosophical terminology, astral or emotional plane,

mental plane, intuitional plane etc., and even these are lower in comparison with several other higher planes such as Brahma-lok, Parabrahma-lok etc., and a part of a particular plane, be it supposed in an animate body or an atom, the microcosm, or in the universe, the macrocosm, is corresponding, in every way, to the whole of that plane ; but we, the denizens of this gross physical sphere, can not know, with our limited power of senses, what is passing in the next higher sphere, though it is subsisting inside us and around us. To have a clearer grasp of this abstract idea let us take one more instance. As has already been explained to you, there are planes or spheres not only in the Universal Being, but also in each division of it, such as physical matter; similarly, there are higher and lower conditions or planes even in every element which is a division of the physical matter. For the sake of further elucidation we may take a particular point of division in the case of air. Every student of Geography and Sanitation knows well that the sphere of air surrounds the globe and that, as we go higher and higher above the surface of the globe, we find purer and purer air. Suppose, there is a house ten stories high. It must have, then, impure air in the lowest storey and, as we ascend higher and higher from storey to storey, the air gets less

and less impure. We may suppose for argument's sake that each storey constitutes a sub-plane in the plane of air. This would mean that each sub-plane so supposed is a sub sphere of air round the terrestrial globe, passing through its own storey in the house ; that is to say, the air of each storey is corresponding to the sub-plane to which it belongs and the sub-plane of each storey is surrounding the globe, the earth. This is how a particular plane in a particular body can hold correspondence to the whole of which it is a part. The physical body of an animal is likened to the house and the several other coats of subtler matter, inside it, over the spirit are likened to the higher stories of the house.

Agnostic—You have said to the best of my recollection that every more subtile condition is inside that which is next denser. From your examples of onion and water-melon what I have understood is that the first condition which is the most subtile is surrounded by the second which is less subtile and that the second by the third which is still less subtile and so on, then, how is it that air which is thinner than water is found outside water ?

Param Hansji—My good Sir, in an analogy only the points of resemblance and comparison are taken. If the two things compared together,

resemble each other in all the points, they both must be exactly similar and it would be unnecessary to illustrate one by the example of the other. Look here, once a man born blind went to a grocer's and offered to purchase a medicine which, when fresh, used to be white in colour. Its whiteness was a quality which was a characteristic of its freshness and the thing would turn yellow, if too old and bad. The blind man asked the grocer if it was good. The grocer replied that it was like milk in colour. The customer enquired what the milk was like in colour, and the grocer said that it was like a heron. When the customer again asked him what the heron was like, the shop-keeper bending his hand into the shape of the heron's neck caught the blind man's hand, and made him feel it with his own other hand and told him that heron was like that. Then the customer asked him how the patient would be able to swallow the medicine. He, therefore, refused to purchase it. Now you see in the analogies cited by the grocer, only the point of whiteness was in view, but it was ignored subsequently and the shape of the heron's neck was foolishly or cunningly substituted and the bargain was lost. Do you understand me? So by the analogies of onion and water-melon what I meant to explain, was the existence of various planes in a body overlapping one another and that a more

subtile plane is interpenetrating the one next less subtile but not that a subtile condition was only to be found inside or underneath a gross or dense one, and not outside it.

It has already been explained to you that the more rarefied a thing is, the more space it would occupy. Similarly, the more subtile the plane, the more extensive it must be and the denser it is, the more compact it would be and the less space it would occupy. So, the most subtile spiritual plane is the most extensive, rather unlimited, and the less subtile the plane, the less extensive it is. So, the more subtile, though present in the less subtile, which it interpenetrates, extends at the same time far above and around it. Now take this very globe, the earth, for instance. It is surrounded by the sphere of air which, in its turn, is surrounded by the sphere of ether ; or, in other words, there is a globe of ether of a particular density containing in it a globe of air, which contains in itself another globe of solid matter called the earth. Now, the globe of the ether is bigger than that of the air and the globe of the air is bigger than that of the earth, in as much as the globe of the air begins from the centre of the earth and extends far around this solid globe of the earth and the globe of the ether also begins from the centre of the earth and extends not only round the

earth but also to a very considerable distance around the globe of the air, because the air is permeating the earth and the ether is permeating the air, just as, when in a pan of milk on fire, part of the milk is changed into cream and part of the cream into curd which is in the form of crust on the surface, the milk is permeating the cream and the cream permeating the curd and the volume of the milk is larger than that of the cream and the volume of the cream is bigger than that of the curd. So in the universe every subtile region is far more extensive than the one less subtile. The region of the spirit force is unlimited. It is identical with the Incomprehensible Being, co-extensive with all that exists, and the second class subtile region is the second in extent, and so on down to the globe of solid matter which is the smallest of them all. Now are you satisfied ?

Agnostic.—Yes, quite satisfied.

Param Hansji.—But there is one thing more to be kept in view. Every force has a centre where its effects are the greatest. So, every plane has its own centre where the force or spirituality peculiar to that plane is in the highest degree.

Agnostic.—If this is true, then our matter of this world too must have a centre. If so, where is the centre of the material objects before our eyes ?

Param Hansji.—Why, every object of solid matter, according to our physical science, has a centre of the inherent force of that matter—the point where the force is most active ; and the centre of the earth, where, as Geography tells us, there is the greatest heat, is the point at which the inherent force of the earth acts most.

Agnostic.—Yes, I have read that.

The descent of soul.

Param Hansji.—The same is the case with every plane. The centre is the reservoir of energy or force for that plane. And every element, every condition of matter, subtile or gross, which constitutes a plane, has a separate *mandal* of its own, a girdle of reservoir, (which encircles the globe of the next denser matter) in which that element exists by itself, exclusive of denser elements though inclusive of all more subtile conditions. For example, the *mandal* of air is a belt of air that surrounds the earth, excluding that portion of the plane of air which is permeating the denser elements like water and earth and the *mandal* of the densest form of ether is the belt of that ether surrounding the belt of air, excluding that portion of the plane of that ether which interpenetrates the belt of the air and the globe of the earth. In the *mandal* of an element though all the conditions more subtile than that element are permeating it, yet none of the denser

or grosser ones are to be found.' And the centre of force in an element is located, of course, somewhere in the *mandal* of that element in every plane and the energy in all parts of that element is supplied and recruited from that centre in the *mandal*. So, when a spirit current (subsequently a soul) descended from the centre of the first plane, the ocean of pure spirituality and passed in its journey through the various planes, it stopped in the *mandal* of every plane and took a body made of the element of that *mandal*, so that in this physical plane it is wearing several bodies, one above another, the last one being the physical body. And I may tell you, in passing, that, when it ascends back to its original abode, it leaves, on its way, the bodies, one by one, in the planes to which they respectively belong. Generally, the journey and sojourn of a soul remain confined to some of the lower planes. But, in any case, it can not enjoy the highest happiness of that plane, unless it reaches the centre, in the *mandal* of that plane, where, the effects of spirituality of that plane being in the highest degree, the greatest bliss possible there, abides. I hope you have now no doubt left concerning the communion between the macrocosm and microcosm.

The spirit and its covers or bodies.

Agnostic.—I am quite satisfied on that point,

But your analogies, cited to prove that more subtile spheres or planes are more extensive and that grosser ones less extensive, very well apply to the universe or macrocosm, but I do not understand how they apply to the human composition, the microcosm. I am thereby enabled to picture to myself that in our universe the most spiritual plane is infinite and that it has in its belly the next less subtile plane, which is enclosing in itself the next still less subtile one, and so on, to the physical plane, which is the smallest plane containing in itself countless orbs like our earth encircled, as they are, by aerial and ethereal belts of their own, though all more subtile planes are at the same time interpenetrating all grosser ones. But how can the microcosm, which is a facsimile, in miniature, of the macrocosm, have that sort of condition, when you say that the spirit is wrapped up in many coats, the last one being the physical coat? To all intents and purposes, the physical coat, which is inclosing in itself the spirit with all its more subtile coats over it, must be the biggest and most extensive of them all.

Param Hansji—You have indeed a very penetrating intellect. There is a lantern in which a burning flame is surrounded by a glass chimney through which the rays of the flame run and spread out in all directions, forming a broad circular body

of light round the lantern. This body moves with the lantern and stops with it. Now whose body is it? Evidently of the burning flame. But this subtile body is much bigger and more extensive than the denser glass-made body surrounding the flame. The spirit-current, the physical body covering it, and the subtlest body of the spirit-current, more extensive than the physical body, are respectively likened to the burning flame, the glass-made body of it and the much more extensive circle of light, which is, in fact, the body of the burning flame. This will give you a rough idea of how more subtile things enclosed in grosser bodies extend far around those enclosing grosser bodies because of their *subtlety*. So, our spirit-entities and their subtile bodies, though covered by the physical bodies, are more extensive, in this sense, than the physical bodies. Our physical senses can not perceive them. In fact, they are literally as insensible for that purpose as the glass chimney to perceive the rays passing through it. So, I think you now understand that every part of the universe, great or small, is a universe in miniature. The whole is the macrocosm and a part of it a microcosm and every microcosm fully corresponds to the macrocosm in all the subtile and gross constituents.

Agnostic—I do not understand it clearly. Is there

no difference between an animate microcosm and an inanimate microcosm?

Animate and Inanimate Microcosm.

Param Hansji.—The principal constitutional difference between the two is that the animate microcosm contains in it a spirit-entity, an individualised consciousness, which is a representative of the Ruling Point of the first and most spiritual plane, the Universal Consciousness; while the inanimate microcosm does not, though the primary inherent force, latent in it, represents the most spiritual plane and corresponds to it.

Agnostic.—But is there no other difference between the two?

Param Hansji.—Why not? Between the bodies over the spirit-entities and the layers of inanimate objects there are also constitutional differences. The former have each a certain number of sense-organs through which various powers of the spirit-entities work, while the latter have no such organs.

Agnostic.—What of that? The matter, of which the sense-organs are made, must be the same of which the whole body is made. I think there is some mystery in the working of the senses also.

Mystery in the working of senses.

Param Hansji.—Yes, there is. It is the spirit, and not the matter, that has the power of seeing, hearing, smelling, tasting and touching; and the currents of spirit-entity are running from its seat through the whole body. The currents must be, of course, alike in constitution, because all the different powers, the spirit-entity has, are in the whole of it, (and not in different parts or currents of it, one particular kind of power having a particular current of itself, so that the power of seeing throws its separate currents into the eyes, and that of hearing, other peculiar currents into the ears, and so on). And the matter of which the organs of sense—eyes, ears, nose, tongue and skin—are made is also alike in constitution, as are all the currents of the spirit-entity in the body. How is it, then, that we cannot see through the ears or nose or tongue, and cannot hear through the eyes, nose or tongue and cannot taste through the eyes, ears and nose and so on? I am explaining to you how this is so.

The make of each sense-organ is peculiarly designed to suit the purpose it serves. Moreover, the matter used in the formation of each organ, is also different. Spirit is, as you know, only an aggregate of powers or qualities and the matter is a con-

densed form of spirit. In the form of spirit these powers or qualities are in the highest degrees—in perfection, and in the form of matter they are in lower degrees according as the matter is subtler or grosser. So the condensation of spirit means the condensation of its powers or qualities. That is to say, each of the various powers or qualities of spirit has assumed, when condensed, a shape of its own. In other words, there is a variety in atoms, molecules or particles according to the various powers or qualities of spirit. To be more clear, a particular power or quality of spirit is represented by a particular kind of atoms, molecules or particles of matter. These powers or qualities decrease or diminish, in degrees, and increase in their opposite conditions, as they are more and more condensed. So, atoms representing the power of a particular sense have more power of that sense than the molecules representing that power and the latter have more power of the same sense than the particles representing that power.

The make of sense-organs.

No power in a more subtile form can exhibit its effect in a grosser body unless it works through the grosser form of itself represented in that body. You know the spirit has several covers or bodies, one over another, which it received, while descending from the

highest region, in different planes on its journey. All these bodies have each sense-organs made of the particles, molecules or atoms etc., representing the spirit's senses or powers of perception, taken out of the matter, subtle or gross, of the plane to which the body belongs. That is to say, the eyes, ears, nose, tongue and skin in the body, made of the matter of a particular plane, are made of the atoms, molecules or particles etc., as the case may be, of the same plane, representing the spirit's power of seeing, hearing, smelling, tasting and touching respectively, so that every particular sense-organ in our physical, the outermost and grossest, body is a cover over the same sense-organ of the next higher plane and so on, which means that the organs of one particular sense in all the different bodies are made of one and the same kind, though of different degrees, of matter. No power can work through matter not congenial to itself. This is another instance of the intelligent design and workmanship of nature. This is why we cannot see through tongue, hear through eyes, etc., etc.

In higher planes there are more senses working and the bodies there have more sense-organs. There are no words in our language to describe those senses.

I have finished the present discourse, but I am inclined to tell you one thing. To obviate these abs-

truse truths and make them more lucid I have often resorted to an analogical mode of explanation, for which I should apologize to you. There are men who make difference between the analogical and the logical modes of reasoning. Really there is no difference between the two. Every analogy can be reduced to a logical syllogism. For instance, there is a man named John whom you do not know. In describing him to you, I say, "John has charming eyes like those of a deer and nose like that of a parrot." This is analogy. Now reduced to a logical syllogism it would be, "(1) A man having deer-like eyes and a parrot-like nose is a possibility in nature; (2) John is a man having deer-like eyes and a parrot-like nose. (3) John (with such eyes and nose) is a possibility in nature."

Now would you object to the former mode of description and would the latter convince you a bit more than the former? A critic may disbelieve even in a sense-testimony. There have been some philosophers who in their philosophical insanity refused to believe their sense observations. Now contrast that overnice philosophy with the modern science that bases all its theories on the observations made not only through the natural senses but also through the artificially invented aids. So, our mode of reasoning is most scientific and most logical.

Agnostic.—You need not set up such an apologetic defence. Every rational man and a sincere seeker of truth will gratefully acknowledge the soundness of the reasoning which characterizes your argumentation. As to habitual pessimistic critics, they would find fault with every thing on earth. There have been men who doubted their own existence. They are incurable.

FIFTH DISCOURSE.

Mind—its Origin and Functions.

Param Hansji—Take your seat please. To-day I am going to explain by what means the object of creation is being fulfilled. The spirit-entity is essentially as pure and subtle, as the Universal Spirit, the Supreme Being. It is bliss incarnate. Its attributes are, in kind, those of the Universal Self. What is there that detains it in the obnoxious filth of matter in order to enable it to experience the opposite of happiness, which is, as already explained, the aim of the material part of the creation? In what way is the involution of the spirit-entity brought about? This is a material question without the solution of which these metaphysical and theological theories will remain incomplete. We have analysed the composition of the animate microcosm, but one

constituent thereof is still left out of account and it is this very factor that is the mainstay of animate constitution. It is this very functionary through whose instrumentality this material creation is maintained and its workings are carried on.

Soul and mind.

Though in course of our investigation of the object of creation yesterday we had occasion to allude to its existence, yet its origin and nature, its form and function, and its ways of working still remain to be dwelt upon. It is mind which partakes of the universal mind, a principle created on purpose to work out the gracious scheme of the cosmic administration, formulated in pursuance of the merciful object of the Creator. The universal mind is, so to say, an agency that brings into execution the plan of the creation; and the individualized mind is the instrumentality through which the animate microcosm, a part of the macrocosm, individually functions towards the accomplishment of the economy of the macrocosm. So, what is spirit-entity to the Supreme Being, the individual mind is to the universal mind. Spirit and mind are two distinct factors in the animate composition. It is a common supposition obtaining, not only among the common run of men, but in the generality of philosophers, that spirit and mind are identical and that they are two different names of one and the same thing. They

are identical, of course, in essence, and so are spirit and matter, as already proved. But considering their present forms and functions, mind and spirit are two distinct factors in the living frame. They are different in nature, having different characteristics, different provinces and different ends.

The mind, a generic term.

And, what is more curious, the mind has different aspects. The mind is a generic term, having species under it. There are higher minds and lower minds, subtler and purer minds as well as grosser and impurer minds. Now I am going to explain why it is so, and how they all originated. Have you ever bestowed a thought on what this sun is? Astronomy will tell you that this luminary, this self-refulgent orb, the biggest in our solar system, is the ruler and regulator of the whole system. It imparts heat and light to all the worlds in this system. It is this spherical and self-shining gigantic ball of light that makes nights and days, promotes the growth of all that grows and keeps up the existence of all that exists in the enormous system. If he were to suspend his power, even for a moment, the whole system would collapse instantaneously. The sun is the visible governor of this solar system. Our astronomy has also discovered that there is a much bigger sun beyond this to whom this sun is what a

planet is to this sun. That sun has his own system of which this solar system forms a very small part. As the planets in this solar system revolve round the sun, so this solar system, along with many others like it, revolves round that sun. This minor sun receives his light from that major sun, not in the sense in which the planets receive light from this sun, or a room receives light from a lamp burning in it, but, in a greater measure, precisely as a lamp is lighted from another lamp.

The Divine Creative Will and the Solar Chain.

So, when our saints, who are gifted with esoteric clairvoyant vision, say that there are other suns beyond and that each higher sun is bigger than the next lower one or smaller than the next higher one, we have no reason to disbelieve the assertion. On the contrary, we feel perfectly justified in believing them, since, when part of their revelation is corroborated by the astronomical discoveries, the whole must be correct, especially, when the plan of the creation, viewed in its entirety, makes that whole a reasonable necessity. (The findings of Prof. Larken and Dr. Moulton referred to in a previous discourse go a long way to bear out the fact and the reason does accept the existence of a chain of such suns topped by the Supreme Spiritual Sun at the centre of the central plane of the universe.) Proceeding in-

versely, we start from the same centre. When we will to catch a thing by hand, the current of will issues forth from the seat of the soul, in the wakeful condition, in our body, where the will is first formed, and takes its first focus at the part of the hand which is required to move and the second focus at the object required to be caught. The current does not cease to flow until the desire is accomplished, or until the will itself is, somehow or other, changed. In the same way, with the Will of creation, there issued forth a current of the Will, which took its focuses in the planes and sub-planes below, where creational spheres and globes were intended to be formed. Our sun is the last focus of the current. This process may well be likened to that of the ocean, from which a stream of water flows out into the land, and, running over some distance, spreads out in a vast depression and forms into a lake, from which the current proceeds further, and, during its course, likewise, collects into, and forms, on its way, tanks, ponds, pools, etc, each at some interval from the other, all linked by the current. All the focuses thus forming into suns, which, at greater and greater distances, became smaller and smaller in dimensions, are the rulers and regulators of the systems that sprang into being around them. The Prime current of the Creative Will is-

still connecting them in a string, as it were.

Higher and lower minds.—The higher focuses below the central region are the different aspects of the higher universal mind, while the lower focuses are the different aspects of the lower universal mind. As the tendency of each of these suns is to maintain the creation, they all must naturally tend to hinder the progress upwards of spirit-entity beyond their own respective spheres. If they had not been impressed with this tendency, the upkeep of the creation would have been impossible, and the object of creation, which is ultimately good and gracious, would have been defeated. So, though they are all great supernatural beings, yet their tendency is selfish. But the end justifies the means. They are all agents of the Supreme Being, and work in the interests of the economy of creation, and, therefore, leave the impress of their tendencies on the material, of which the coats of spirits, in their respective dominions, are formed. Each of the coats over the spirit is thus steeped in, or inspired with, the will of the universal mind, to whose plane the material of the coat belongs. Such an infusion of tendency is not a strange and incomprehensible phenomenon. It is our daily experience. A man is perceptibly influenced by the company he keeps. It has not been unoften found that the articles used

by a highly passionate being imbibed the effect of his passion, more or less, according to the extent of use, and that men coming into contact with those articles were influenced by the effect. The good and bad influence of sight on material objects is not an uncommon experience of man, in which case, the sight is only the conductor of thought. Animate and inanimate beings often catch an infection from each other and pass it on to others. It is our daily experience that when an animate being wills to do a thing, the effect of the will, is infused into the whole physical system of that being and every organ or limb acts towards the accomplishment of that will. So, the tendency of the higher or lower universal mind was infused or breathed into the material of the subtle coats.

Spirit, soul and mind.—The coats so imbued are the various aspects of lower and higher minds in us ; and a spirit with such minds is what we call a soul. This is, in brief, the distinction between a spirit, a soul and a mind. Though these different aspects of the lower and higher minds in us have, in common, the downward tendency to keep the spirit from rising higher, yet the nature of the duties and functions assigned to each is different. In general, it is curious to note, that there is an opposition, a constant struggle, between the lower and higher minds.

The one is repelling or dispelling the other. The one is bidding to do a thing, the other is forbidding to do it, the one is debasing and deforming, while the other is ennobling and reforming. When we are tempted to do a thing, which must prove harmful in any way, there at once sounds in our bosom a discordant note of warning against the temptation. Even the most vulgar, ill-developed, intellect does experience this phenomenon in every-day life. The two co-existent feelings of opposite nature argue the two different sources within us. They are lower and higher minds. At times, in some rare cases of great-souled or pure-spirited beings, the spirit is also often struggling against the allurements offered by the lower or higher mind. It is striving to rise to the topless eminence of the highest of heavens, and the higher mind is endeavouring to detain it in its own jurisdiction, while the lower mind is trying its level best to hurl it down to the bottomless abyss of hell. Thinking, reasoning, imagination, discrimination, conscience, mercy, deliberate anger and all good and noble ideas are in the province of the higher mind, while emotions, selfish love, envy, jealousy, greediness, sudden anger, animal passions, cruelty, vanity, with all low desires, are in the province of the lower mind. And all the good qualities in perfection, in superlative degrees, are a monopoly

of the spirit. The difference between the nature of one set of qualities and that of the other, is quite evident and has grown in many cases into oppositeness. Those, therefore, that recognise no difference between spirit and mind and between the higher and the lower minds, seem to have never thought over the subject seriously. Our theory may appear shocking to the popular belief, but it must be acceptable to every thoughtful man, since none in his senses could ever believe opposites to be springing simultaneously from one and the same source. And if the popular belief is allowed the license of lingering unshaken, it must nullify the Nature's Law of opposites repelling each other. If our theory be shocking to the blind popular belief, the popular belief must be more shocking to reason. So, the spirit, the higher mind and the lower mind are distinct principles in the animate microcosm. It is these aspects of the mind that have fettered and enchained the spirit by their potent agency of 'karma', which they have planned out in a pre-eminently exquisite manner. Now, I am going to explain how this was effected.

As the current of the Creative Will issued further down from the central spiritual region, the individualized spirits, for whose sake all this spectacular structure of material creation has been raised,

descended into the semi-material and, then, into the material region, by means of that mighty current of the Creative Will, and were wrapped up in coats, as already described.

The Origin of 'Karma.'—The first coat of egoity, which endowed them with an independent status and separateness of will and freedom of action, laid the foundation of what we call misery. Egoism, therefore, made the ensouled or embodied spirits answerable for their actions. This, allied with the second coat, which invested them with the power of desiring, capacitated them to produce what we call 'karma.' The word 'karma' is used in a wide sense so as to comprise thought, speech and action. In short, the egoism, the separateness of will, the freedom of thought and action and the power of desiring made the animate being, as a matter of course, answerable, and consequently, rewardable or punishable, for their good or bad 'karmas,' which, by the association of the spirit with the grossness and impurity of matter, came into being. And misery has had its growth, development and maturity by the constant action and reaction of all these causes on one another. It is needless to say that good or evil, virtue or vice, are relative terms and, in these gross planes, endlessly admit of the degrees of comparison.

Virtue and Vice—In this connection I may quite relevantly and coherently tell you that there has always been a great controversy over the origin of vices and sins. They often ask, "When God is good, who originated vice and how?"

My answer is that one who has clearly understood this metaphysical truth will never raise such questions. All the good qualities with their opposites exist from eternity in unlimited universal existence. The comparative subtilty and grossness in the Universal Being mean the comparative virtue and vice which are the graduated conditions of all the attributes, qualities, properties and effects that appertain to force. If goodness, mercy, love, intelligence, truth, happiness, knowledge, etc., are the attributes of force, they are in perfection at the centre of the Universal Force and decrease more and more in less and less subtile conditions of that force. The terms *virtue* and *vice*, *good* and *bad* are all relative. Every good is evil when compared with greater good. Every virtue becomes vice when placed side by side with a higher virtue and *vice versa*. So, if the captain of a ship saves a sinking boat by reducing its weight by throwing into the ocean a man that over-balances it and thus saves the lives of many others in it, he performs a good deed. But when compared with the captain of

another sinking boat, who; in similar circumstances, sacrifices his own life to serve the same end, he, the former, is guilty of selfishness. In the same way, to demolish another's building is an evil; but, if it is demolished for the purpose of saving the neighbouring houses from catching fire from a burning house on the other side of the demolished house, it becomes a good deed. So, at a certain degree of this diminution of attributes, they assume the forms of ugliest vices and evils. Recall to your mind the same law of nature that generates opposites from opposites, already explained.

So the spirit's mental coats possessing egoism, the freedom of will to think and to act, and the capacity to desire, and their action and reaction on the matter of various degrees of purity and impurity, with which it is associated, account for the origin of virtue and vice and consequent good and bad 'karmas' that have involved and entangled the spirit so deplorably. Now, I may explain the general theory of 'karma,' which would clear away the long-standing differences of opinion about 'Liberty' and 'Necessity' over which philosophers have ever painfully racked their brains in all climes and ages, remaining, as they did, only beating about the bush.

SIXTH DISCOURSE.

The general theory of Karmas and true salvation.

Liberty and necessity. — There has been a ceaseless controversy from times immemorial about 'Liberty' and 'Necessity' without arriving at any satisfactory conclusion. Some suppose that there is a pre-ordained course, which can, in no case, be deviated from, that all living beings, of whatever order, are mere slaves of circumstances pre-arranged by Providence and that Nature, in all her departments of creation, must have her predestined course. They think that before the birth of a creature the fate is decreed and sealed. Others urge quite the contrary and stigmatize the fatalist's theory as idle and irrational. They say that it is a mere conjecture having no justification or support of any arguments known to reason, and that all that comes to pass is either merely an outcome of what we do in our present life or a mere chance. They do not believe in anything like fate.

Both are intuitive, having nothing to found their suppositions upon. Though correct in part, both the theories go to opposite extremes and lose sight of the golden mean.

'Karma' explained—The terms 'destiny' or 'fate' correctly defined and elucidated, all controversial

differences are instantly obviated and the whole conflict ends in smoke once for all. Our past actions, may they pertain to a previous life or to the past period of the current, constitute our fate. The word 'action' is used here in its widest sense and includes, not only what we do physically, but also what we think and say. Really, a volition is an action, be it unexpressed or expressed in words by tongue or in deeds by other physical organs. When we think in mind, whether it be a simple thought or a desire, an intention or a determination, suppressed or expressed in words or deeds, it makes an impress on our mental tablet, light or deep, in accordance with the intensity, or otherwise, of the thought. As a desire, once entertained by a soul, can never continue to exist unaccomplished for ever, it must cease to exist either by being given up through any consideration whatever or by being fulfilled. The impressions on the mental tablet are obliterated only when the thought or desire ceases to exist in either of the two ways. There is no limit of time in which the cessation of its existence and the consequent obliteration of its mental impression may come. It may come in the current life or any future one. It depends on the greatness of the object wished and the relative capacity of the wisher and his or her exertions necessary for

the accomplishment. If the wisher's relative capacity permits or if the deficiency in that capacity is and could be made up, at the present time, the accomplishment, unless interrupted and suspended by the stronger result of a stronger action, would result forthwith. If not, the desire would be temporarily suspended and awakened in the fulness of time, when its turn comes, and would require further exertions needed to the end in view.

Fate or Chance explained.—If further exertions are made, success would result; otherwise, the whole thing would end in failure. So, the successful result of the past complete exertions forgotten, suspended before, but making a sudden surprising appearance, at its turn, without apparent exertions; or the sudden possession of so much of the means as was completed in the past and forgotten, is called fate or chance. Similarly, failure in obtaining the result, in spite of the possession of seemingly complete (but really incomplete) means, would be attributed to fate or chance, though it was really due to failure to complete the exertions necessary.

'Karmas' and life—To complete this brief survey of the theory of 'karma' it will not be out of place to add that there are further results that follow, in some cases, from our actions. In the expression of mental thoughts, in the accomplishment of

desires or in taking measures to that end, we, sometimes, cause a feeling of pleasure or pain to a living being, which brings us a due return in course of time. The life of a creature in the graduated scale of being is nothing but a succession of the results of past 'karmas,' with a free will to produce new 'karmas.' When one set of results arranged according to the divine law of 'karma' to form an act in the drama of a Soul's existence on the stage of material creation is exhausted, the life ends, the actor makes exit and the drop-scene falls.

So this is in brief the general doctrine of 'karma.'

It is this labyrinth of 'karma' that has entangled the spirit. It is very difficult to extricate one's self from this snare. Every deed we do, every thought we think, every feeling we feel, every word we speak, means a 'karma.' In short, the whole of our wakeful life is a succession of 'karmas.' Even when we are in the course of our enjoying or suffering the results of the past 'karmas' of the present or any past life, we are creating new ones. Our minds are so made that they are restlessly working and multiplying 'karmas' every moment of the wakeful condition, our egoism being at the bottom of this evil. It is assisted by the senses, lower and higher minds, desires, anger, selfish worldly love, greediness and other principles of the

same category, together with the association of matter that has assumed myriads of fascinating forms and fomenting fashions to create diverse desires and appetites and to excite passions. Thus are generated the poisonous luxuries of life in which creatures are caught up and killed over and over again. These 'karmas' thus cause births and deaths and consequent pleasures and pains, enjoyments and sufferings successively and endlessly. There is an immeasurably large store of past 'karmas' to be worked out in this life or in future lives. Since every moment of wakeful life produces a fresh 'karma', be it (karma) in conception or in the state of embryo or fœtus or in the course of delivery or delivered, the store is being multiplied and is thus getting inexhaustible. All actions have their assigned effects. There are fixed laws of nature which have been governing the actions and operations of this animate and inanimate existence ever since this orderly and regulated, shaped and systematized creation sprang into being out of chaos. If you put your finger into fire, it must burn. So with other actions.

Agnostic—But there the effect is immediate. On the contrary in the case of many other actions, effect is not at all perceived to have resulted. Suppose a thief commits a theft and successfully escapes

detection, where is the effect ?

The effect of a 'Karma' not necessarily immediate — Param Hansji.—The effect must come in due course of time either in this life or in a future one. When a mad dog bites a man, the effect is often not immediate. It comes in days or in months and sometimes in years. There are some poisons which do not have immediate effects. There are drugs which, if placed into the root of a tree, would dry it up, but not immediately.

Agnostic.—But there the poison is continuously working in the system, the matter being too impervious to be immediately effected.

Param Hansji.—Similarly, the man, that is made up of the effects of his 'karmas', has got stronger effects first to sustain, which make him too impervious to receive the effect of the action of theft committed by him ; and in the cases where the effects of the previous 'karmas' are not so strong, the effects of the action of theft are immediate. Be sure, in this all-intelligent and all-wise administration of Nature, where even a particle of the inert matter is governed by certain laws which never fail, it is impossible that one thief may be punished and another may go scot free, and that one action in some cases may have effect and the same in others may be passed unnoticed by Nature. If you say the poison in the

tree or man is continuously acting and that the result is out after some time, then I say, the conscience of the thief is continually pricking him and that the result will be out after some time. The longer the idea and the suspended effect of an action last in the doer, the more demoralization is taking place and the more is the man getting corrupted. Fire too does not burn a hard wood or stone so speedily as it would burn cotton, the former being too impervious to have an immediate effect. So, is your doubt removed ?

Agnostic—Yes, it is.

'Karmas' make character.

Param Hansji.—The evidence of intelligence and wisdom in the economy of Nature around us is too tremendous to be disbelieved or ignored. It forces itself irrepressibly upon our attention. Every thing in Nature is well arranged. Even what appears to us to be most insignificant and unnoticeable is governed by certain laws. There is no failure, no defect, no drawback. Now, to proceed with the theory further, I may add that just as a tree bears its own seed and the seed contains the tree in miniature, so 'karmas' or actions produce effects and the effects produce the 'karmas' or actions. The effects, besides causing pleasures or pains, create tastes and tendencies in the nature of the doer for the

actions of the same type and the nature and habit being gradually strengthened by repeated practice, the doer soul is getting more and more reformed and ennobled or debased and demoralized. Hence the necessity of checking an evil desire or bad idea at the very outset. The vice must be nipped in the bud or rather in the root. We should never respond to the vibrations of bad thoughts that take rise in the mind. If we once do it, they will have a hold on our mind. The longer they are cherished, the stronger they become and we may live or die, they are ours and we are firmly in their clutches. Whenever and wherever we are born, they are our possessions. They become our destinies. So, we are the architects of our own fates or destinies. Do you understand now what 'karmas' are ?

Agnostic—Yes, I do. But why have the laws of 'karma' been so enacted as to entrap and imprison the soul in such a miserable state ?

Scheme of Creation-Param Hansji—Evidently for the same purpose for which these material and semi-material sections of the Universe below the central region of the highest spirituality have been created. Laws of 'karma' as well as other laws enacted for the administration of the two above-named sections of the creation are quite in conformity with the scheme of the creation. 'Karma' has been designed and ap-

pointed in that scheme as the sole agency through which the primary object of this creation is to be fulfilled. All other things created in these sections of the universe are only such as 'Karma' required for its formation. 'Karma' required, in addition to sense-organs and external objects of senses, internal helpers—egoity, desire, anger, avarice, five elements (*tatwas*), three qualities (*gunas*) *Raj*, *Sat*, *Tam*, for creation, preservation and destruction, respectively. So, with the object of providing the spirit-entity with such coats as would contain the elements possessing those necessary properties, the mighty creative current referred to above took its focuses only at the places where the matter contained the required attributes. I need not reiterate that matter being the condensed form of spirit and the attributes of spirit being lessened in degree more and more in proportion to greater distances from the spiritual centre, more or less opposite attributes had been formed in the space occupied by the creation of the sections in question. Egoity was the first requisite of 'Karma,' and the second was desire. When desire is not fulfilled, anger results. When it is fulfilled, attachment with the object desired and gained is inevitable. Attachment creates greed and avarice and so on. Therefore, such laws of 'Karma' were as necessary for the object in view

as its helpers mentioned above that determined the localities of the focuses formed in the solar chain described above and the specification of the various planes above ours. Every country, every society, every nation and every caste has its own laws, its own rules and regulations, without which its administration and management is impossible. If the laws of 'karma' had not been fixed and enforced, as they are, there would have been all anarchy and chaos; none would have cared for vice and virtue; none would have deserved reward or punishment. How could the award of prosperity and adversity, happiness and misery, have been adjusted? The government of Nature would have been unjust and arbitrary and the object of creation would have been frustrated. Do you agree with me?

Agnostic.—Yes, thoroughly.

Param Hansji—So these 'karmas' are responsible for the transmigration and re-incarnation of the soul, which question has been puzzling the world for ever.

Agnostic.—But you have not directly touched this point. You have not proved as yet that the individual current of the spirit-force does not lose its individuality on the death of the physical body.

Param Hansji—Why! We know from our modern science that both matter and force in nature are indestructible. It has also been proved from what has been expounded to you already that there is a thing like spirit-force, living, conscious and intelligent as that in an animate being like yourself and also that it is in an individualised condition. Again, it is a truism needing no reasoning that we all regard and recognise ourselves as separate beings while in our physical bodies. It has been further conclusively proved that the spirit is wrapped up in several coats. Is it not, then, the necessary inference from the propositions enunciated that the indestructible, living spirit-force in permanently conscious state, individualised as it is, enveloped in several coats, must maintain its individuality on leaving only one of its coats?

Agnostic.—I am satisfied that soul is immortal, but what reply will you make to those who say that life is a power which is produced when certain ingredients combine together, in certain proportions, to make a physical body, and that it is destroyed when the parts of the body wear out by deterioration in course of time so as to be unable to hold the power of life, just as a watch or a clock works by the fitting up of certain necessary parts and ceases to work when those parts are spoiled?

Param Hansje.—It is very strange you still retain such doubts. The answer is quite plain. Could the holders of such a nasty doctrine cite any instance in nature, supported by practical demonstration, in which any combination of ingredients could produce a power different in kind and character from the already existing powers of Nature? Was there no electricity in nature or did not magnetic force exist, before the scientists of our time made use of them in their experimentations? Does a clock contain and exhibit a power or motion, the like of which is not to be found anywhere else? I challenge the advanced science to produce a force of a new kind whose existence is not discoverable in nature. I say that the magnetic or electric and all other kinds of force pervade every atom and every infinitesimal particle of matter. Had there been no living, conscious force permeating nature, no combination of parts whatsoever could have brought it into existence. That the universe is full of force, no man can deny whatever be his religious beliefs or disbeliefs. In some parts it is in the state of involution, in others in that of evolution. The former changes into the latter and the latter into the former. Whatever kind or degree of force is naturally or artificially manifested must have been in the state of involution once before and will again go back

into that state. This is a general law of nature for the material creation. All forms of matter and all conditions of force that we see evolved can be traced back to their involved conditions in nature. What we have now is what was before now and will be after now. How can then anything new be produced? So the living, conscious force manifested in a body must have been previously existing and will again exist somewhere when that body is no longer capable of holding it. Thus degeneration comes out of regeneration and *vice versa*. This is the rigid law of nature and we have the support of our modern science for it. Moreover the exposition of our metaphysical theory that convincingly marks virtual difference between matter and force and establishes their essential identity in the Universal Self, places it beyond all objections and criticism that static spirit-force pervades the universe and that the dynamic individualized living currents of spirit-force with various coverings composed of the former penetrate its boundless expanse. So the theory of *death of soul* advanced by you is helplessly shattered to pieces. And the individualized condition of a spirit-entity with its bodies proves the *transmigration of soul*. Further, it is a fact that a man is born with certain tendencies and temperament, propensities and proclivities which

come into play even before he can be influenced by any society. We often find that two boys of the same age, born and living in the same family and the same environments, turn out to be of different, nay, opposite characters. One becomes a noble-minded gentleman, the other, a perfect rogue. In addition to this, there are different pecuniary circumstances and social positions and physical conditions in which men are born. One is born lame, deaf, blind or dumb or in a poor, penniless house, while another is born a king or in an excellent health. Do not all these facts argue a previous life, previous 'karmas' and previous experiences that left their effects on the soul? Even in our present lives, we find that our actions and societies mould our tempers and tendencies for better or for worse. So the *re-incarnation of soul* is established beyond all doubt. I feel myself warranted in going the length of saying that those who assert the contrary are guilty of blasphemy, since their convictions imply to detract from God both justice and mercy whose sheer want, if their convictions were to be taken to be based on the truth, is displayed in His government. All that such men say in defence of their faith is that by believing in the re-incarnation of soul they would be disbelieving in the Omnipotence of God to create new souls. . Why should

they not be supposed to be disbelieving in His Omnipotence, when He is obliged to keep the same souls in the world for years, and does not take them all away, and substitute the newly created ones, every day? A man is at liberty to hold any conviction or any faith. But if it stands neither to reason nor to sentiment, which are the only principles to which a faith can appeal and which alone should make a man profess a faith, I am at a loss to know how he can seriously think and say that he professes it. So the immortality and re-incarnation of soul are the facts established beyond question.

My answer is directed in one breath to all who hold any theory that contradicts these facts, be they materialists who believe the animal births to be only chance productions or religionists doubting immortality of soul or maintaining immortality of soul and doubting re-incarnation of soul. Are you satisfied?

The oblivion of the past justified.

Agnostic—Yes, entirely. But can you tell me why an incarnated soul can not remember its doings and the events of its previous life? The opponents of the theory of re-incarnation often raise this objection.

Param Hansji.—The memory can not be a true test of the pre-existence of soul because we do

not remember many things we did or experienced in the past of our present life, though our souls are the same to-day as they were some days or months or years ago. Can you tell me what you ate on some particular dates in the past or do you remember all the incidents of the first three years of your life? If not, are you a different soul now from what you were then? The reason why we do not remember our 'karmas' of past lives evidently is that, if laws of Nature, enacted for the administration of the creation in pursuance of the merciful object thereof, had not been such as to throw the veil of oblivion over the soul's memory and consciousness of its 'karmas' of the past lives, the soul should have been doing nothing but brooding over the past miseries and misfortunes and repenting of its past misdeeds, which would have brought about the cessation of 'karmas' and, consequently, of the purposeful working and economy of the creation in the very beginning of it. And this would have frustrated the object of creation. So long as the spirit has not full experience of the opposite of happiness, anything having the effect of cutting short its course in these regions before completion, would baffle the aim of its advent on the lower planes. If a king be dethroned and thrown into dungeon for a fault of his, can he be made to commit willingly a

number of similar faults whose result, in the aggregate, would be to burn him in the hellish fire, whose practical experience it is necessary for him to gain in order to enjoy, by contrast, the extremest happiness on his return to his throne? He would never commit such a fault, if he remembers the punishment. So it is with spirit or soul. It is necessary that it should experience all possible misery. And the memory of the past lives would have been a bar to that end. You see, my view of the whole creation is optimistic. To me every minutest detail of it is for good. The metaphysical and theological doctrines, that I have expounded to you are so comprehensive that to one, who has a thorough grasp of them, no such questions remain unsolved. To put such questions, therefore, is to question the wisdom of Nature. Do you understand it?

Agnostic.—Yes, perfectly well.

Param Hansji.—Have the opponents of the theory of 'karmas' and re-incarnation any other objection?

Agnostic.—They say one thing more.

Param Hansji.—What is that, please?

Agnostic.—They say that this theory can not account for the fluctuations of fortune in the course of life.

Karmas act singly and resultantly.

Param Hansji.—It is a very preposterous objection. It betrays a misconception, on their part, of the theory. They seem to think that the upholders of the theory mean that 'karmas' of the past lives have only a resultant effect, their sum-total, in the re-incarnation of soul and that they do not act singly. They are greatly mistaken in that. 'Karmas' act singly as well as resultantly. The drinking of wine has the effect of intoxicating the drunkard each and every time he drinks. Besides, it creates a tendency and forms a habit. In the former case it acts singly; in the latter, resultantly. The Police finds and arrests a man in a gang of dacoits three or four times, and he is punished by the court each time for his joining the outlaws. In addition to this, he has got a bad taste created in him by such a company to commit depredations. In the former case, the effect of the 'karmas' was particular and in the latter, general. Several lamps having glass chimneys, each of a different colour, when hanging on different sides in a hall, throw on the floor below a combined, resultant, light which assumes a colour entirely different from that of any of the chimneys; but each of them also throws its peculiarly coloured rays to be distinctively perceived when the gaze passes round and meets them. So

the fluctuations of fortune are, attributable to the particular, separate results of 'karmas.' Do you understand me ?

Agnostic.—Quite well.

Param Hansji.—You see, such absurd questions come either from misunderstanding and ignorance or from blind faith that is conscious of its diffidence but makes a frail and feeble show of defiance to reason, little thinking that in thus levelling such worthless, unmerited attacks against this well-grounded theory it defencelessly lays open its God to the charge of fickleness in addition to injustice and arbitrariness. When it ascribes the fluctuations of fortune to the Will of God, does it not directly or indirectly mean that this Will is full of fluctuations ? What can be a greater blasphemy than this ? Are you yourself satisfied ?

Agnostic.—Thoroughly.

Param Hansji.—If you have any objection, I am ready to satisfy it, but it would be quite a waste of time to talk over such silly questions.

Agnostic.—As for myself, I have no doubt left concerning the theory so far. The generality of mankind do not know what they are and what they are for. Now, I am impatiently longing to know how the object of life, so reasonably and beautifully

set forth, can be attained. I thank my stars and the auspicious moments when it struck my mind to approach you with my distracted head. Now I shall be most grateful if you kindly crown these sacrificial labours of yours with a further sermonising on the method of deliverance from this disgusting state of worldly affairs.

SEVENTH DISCOURSE.

VARIOUS FORMS OF RELIGION AND VIRTUE.

Higher and lower classes in religion.

Param Hansji—The question of deliverance is indeed the gravest and most momentous one. It is not an impossibility to be released from the ties of 'karmas.' But their fortification is very strong. The fort is almost gateless. There is, however, one opening which is also too well guarded to be passed through except by one who has fulfilled the mission of life. To be freed from the rigid hold of 'karmas' is the true heroism that can be displayed on this battle-field of life. Prophets and philosophers, sages and saints, have preached and sermoned and written volumes on the subject, but none, except a fortunate few, could gain the desired object. Undoubtedly all, who sincerely followed, and acted on, the lines recommended, derived much benefit from it and gra-

dually succeeded wholly or partially, but, in truth, the number of such sincere adherents has always been a limited one. The reason is not far to seek. The animate creation in this physical world, as in others, is, from the stand-point of this true success in life, to be divided into several departments which are again sub-divided into classes like a big educational institution. In such an institution there is a school department and a college department, each divided into classes and sections. Then, there are post-graduate courses of study where original researches are carried on and discoveries and inventions are made.

Now, so far as the secular education is concerned, the majority belong to the class of students; but from the stand-point of mental capacity, pecuniary means, and physical fitness required for learning, as well as of taste for, and interest in, learning, and also of aim and object with which studies are carried on, there are differences and gradations. Some dull-headed and uninterested boys or those of narrow means give up studies as a hopeless task. There are others who are intellectually, physically and pecuniarily fit to be educated and have enough of taste and interest, but their object is money. They acquire knowledge as a means to an end, to earn a living and to purchase luxuries

of life. At the stage at which they think that their attainments are worth the money they need, they give up the learning. There is, besides, a still higher class of students that regard knowledge as a means in itself and love it for its own sake. They have no object beyond. They are the true votaries and sincere devotees of knowledge, as distinguished from the mercenaries or the rejected suitors mentioned before, indifferent wretches that do not care to learn anything. They leave school or college under a vast variety of circumstances and the greater number is of those who leave it from the lower classes. The number of those that go up to higher classes is gradually and steadily diminishing, so that scarcely one or two per cent of them reach the highest college class ; and one in a thousand would be such as dedicates his life to the sacred cause of Learning and takes her for his sweet-heart, for better or for worse.

Similar is the case of the students of the world-wide religious university, atheists like illiterates being out of account. There are ghost worshippers, idolators, poly-theists, pan-theists, mono-theists, dualists, unitarians and so on, in every sect, every nation and every country. And each of these classes has sub-sections and sub-classes under it. So, there are numerous varieties of faiths and creeds. They form

graduated classes, lower and higher, in the religious university. Men join these classes according to their varied capacities. These capacities are the result of their devotional work done in their past lives or in the past periods of the present lives. Just as boys are promoted from class to class, when they have finished the course of the lower class, so man's adoption of a particular religious system is, so to say, his promotion to that system from a lower form of religion. All religious men, therefore, are in their respective classes of religion for which they are fit. Nearly all these religious men perform their religious rites and ceremonies, generally with some selfish motives, for the attainment of worldly ends, and a few do so with the object of attaining paradise. When these objects, high or low, are gained in one life or more, according to the loftiness thereof, the devotion of such persons is over or directed for other objects of the same type. In the case of those whose aim is a higher world, the devotion terminates when they reach that world, whether the amount of devotion necessary for the purpose be accomplished in one life or more. So, like a school student, who reads in order to earn his bread and leaves school when he has done sufficiently well for the purpose, a selfish religionist leaves his class of religion when he gains his object. And like a

college student of higher aspirations, who has his transition from school life to college life and from a lower college class to a higher one, before his ambitions are satisfied and his studies given up, an aspirant of paradise has his transition from a lower religious life to a higher religious life, before his paradise is gained and his devotion concluded. Such persons have to come down again when the fruit of their devotion is fully enjoyed. But microscopically small-numbered are noble exceptions that regard devotion as a means in itself and love God for His own sake. Man, however, is not to blame for lacking in such a self-less divine love. It is not in his power. You know the object of life. You know every living creature here has to experience a fixed amount of extreme misery. So, only those of us who have passed through that ordeal, those who have suffered the hellish tortures of the worst character, are fit for the eternal, infinite Heavenly bliss of the highest order, and it is only they who are the purest, unselfish lovers of God. Their backward journey has commenced for good. They never go back to a lower than a human life, in which latter they continue until they get true salvation. These last ones are like post-graduate students.

Agnostic.—Are there any distinguishing marks whereby such meritorious persons can be known?

Distinguishing marks of a soul returning home.

Param Hansji.—A man's thirst for truth that is not satiated by anything but truth, his implicit faith in this theory, his selflessness of divine love, his quest of the Supreme Being, refusing to be satisfied with any other thing, his sad restlessness in the midst of all human luxuries and enjoyments, self-denial and self-sacrifice are some of the distinguishing marks by which he can be known.

Agnostic.—According to you, then, a man, in order to know and reach the Supreme Being should suffer the greatest misery possible. And misery being the result of bad actions, he must first commit bad actions. So a man must be vicious.

Param Hansji.—Yes, he must be first most vicious and most wicked. But mind, before he practically starts on his course of wickedness intentionally in order to suffer miseries so as to be deserving of eternal bliss with the Supreme Being, he is expected to have a firm, unshakable faith in the truth of this theory and in the realness of the object of life as propounded by this theory. Without having an implicit belief in this theory in its entirety, none can imperil himself. But if he believes in this theory, it is a sure, infallible sign of the fact that he has passed through the ordeal and is fit for exaltation. So, the man desirous of knowing and reaching the

Supreme Being need not be vicious or wicked, but he must, needs, be virtuous, best, and, in the long run, happiest. There is not a shadow of doubt that he has the brightest future before him.

Agnostic.—When you know that only such men will be exalted as have suffered the greatest misery and that those that have suffered the greatest misery cannot but be exalted, what is the use of preaching these sermons and of the exhortations that are being dinned into our ears?

The peculiar utility of religious preachings.
Param Hansji—They are, truly speaking, directly beneficial to those who have reached the farthest limit of miserable condition in any of the previous lives and are now returning home. But to others they *apparently* do some harm, as they retard their downward progress and delay their evolution by swinging them backward and forward. By leaving their impressions on the minds of those going downwards these preachings lay the foundation of good 'karmas' which draw them a little up, and, when those 'karmas' are worked out, they are again thrown down by nature whose aim, in pursuance of the grand and gracious object of the creation, is to carry them down to nether worlds. But such preachings do immense direct good to those who are returning from nether worlds after suffer-

ing the necessary amount of misery. As even they can not take a sudden flight to their abode of eternal peace and rest, their progress is more or less smoothed and facilitated. Even among such creatures, there are graduated classes which they have to pass one by one, slowly or rapidly, according to their rate of speed determined or fixed by their peculiar combinations of 'karmas'. These graduated classes of such high souls are to be found in all sects and creeds, which are bringing them, step by step, nearer to the royal road that leads to their original abode. As they are destined to progress towards true salvation, though they are not conscious of it, they are never satisfied with what they accomplish in any religion which is, so to say, a stage during their journey or a sort of landmark on their path, and they refuse to be satisfied unless they get to the object of their devotion. Their dissatisfaction is a proof of their upward journey or course they have yet to complete.

Preachings on our particular system are necessary to give the deserving and the seekers of truth, a scent of it. And preachings in general are necessary to effect partial evolutions in the interest of the intended perfect involution.

So all these religions and their teachings and preachings, practices and performances, while doing

directly permanent good to such men, do *apparently* only temporary good to others having yet their mission unfulfilled. That temporary good, though it apparently delays their real, final, and perfect evolution and true salvation, really helps its subjects in the accomplishment of the end in view. Though it effects only a transitory partial evolution and seems to impede their progress to involution, yet every partial evolution effects a more thorough involution and, therefore, intensifies misery, which is the real object.

You must understand that the founders of all these religions were not ordinary men. They were incarnations of the ruling, presiding spirits of various higher planes. In a previous discourse we have had occasion to describe the great solar chain, the major and minor suns, that are, so to say, representatives of the Supreme Being and ruling and regulating, in compliance with His creative Will, their respective systems in the planes in which they happen to be. Their object is the object of creation and, therefore, they send down to lower planes souls from their own planes to incarnate themselves in order to effect the good in view. It is they that found and preach religions. In the interests of the strict economy of the creation, each of them is to keep the spirit-entities or souls from

rising above his own dominion, His teachings are in keeping with that aim. So with this aim in view, he devises his own peculiar method and moulds and inculcates his own doctrine to suit times and circumstances. This fact accounts for the differences between one form of religion and another. A majority of them have advocated the necessity of good 'karmas' and given out the results accruing therefrom. When people follow these religions, and do good 'karmas' in obedience to their injunctions, they reap good fruits, in this world and in higher ones in accordance with the amount of the good effected. When these good 'karmas' are being worked out in the next life on this plane, the doers are the worse for them, as the enjoyments and luxuries resulting from good 'karmas' blind them all the more and they cannot see what is right and what is wrong. Health and wealth, power and possessions—fruits of good 'karmas'—associated with desires and appetites and passions, which reign supreme in the inner self, act and react, much more freely than before, on the worldly temptations and allurements, and perpetrate crimes and sins and vices and corruptions of much blacker types than in the previous life. So, the good 'karmas', caused by religious preachings and practices, thus aggravate vices, and augment and intensify the resultive miseries through the law

of action and reaction.

Austerities and penances performed by ascetics with some religion-created desires for powers and pleasures here or hereafter ultimately meet with the same fate. There is a saying in India, "Austerities lead to kingship and kingship leads to hell." In fact, kings have power to be more wicked, and, as their pride and passions are naturally greater and desires and appetites keener than those of common men, they indeed perpetrate graver sins which pave their way to hell. This is the way in which religions in general do permanent good indirectly and unnoticeably but temporary good directly and apparently.

You see, our creation is an organised and systematic whole. If souls had been let loose to go down without the law of action and reaction to moralise and effect temporary reformations and reclamations of various degrees, almost an equality of status and identity of circumstances would have prevailed, in which very little of ~~vice~~ would have been possible. Suppose there are creatures equal in every respect—health, wealth, power, wisdom, etc.—what harm can one do to another? Whence is sin then? Whence punishment and whence misery? Whence, in consequence, the fulfilment of the mission of souls and the object of the creation?

Do you now understand what these various religions are and why and how their preachings and practices are useful and necessary ?

Agnostic.—Yes, I agree with you *in toto*.

Param Hansji.—So, these religions and their teachings, moralisings and sermonisings produce good ‘karmas’ in order to enhance finally and ultimately evil and vice and wickedness and consequent misery and final emancipation through it. These preachings open the eyes of the blind so that they may, subsequently through the desireful good they do, in pursuance of the preachings, “be blinded more, that they may stumble on, and deeper fall.” (Milton.) Are you satisfied ? Have you any other doubt left ?

Agnostic.—No. I have no doubt. I am quite satisfied. Your discourses are something more than nectar to me.

Param Hansji.—As you seem to appreciate this theory, I conclude you have the fortune to belong to that class of men who have returned from the adverse south pole after gaining the experience of the fixed amount of misery. You seem deserving, therefore, of being placed on the royal road leading to our home of eternal and infinite bliss, and I am ready to explain to you further what that road is and how to catch it, but to-day, I think, you have

strained your brain too much to hear me further. You are once more to be taken into the precincts of profound philosophical subtilities and therefore you require a fresh mind.

Agnostic.—Yes Sir, it is better to postpone it to the next day. I shall come if I am not disabled because I have heard that very often ill-fatedness of a man snatches away from him the opportunity of gaining some invaluable boon when it is ripe enough to fall to his lot.

Param Hansji.—You have just now taken a draught of nectar. Is it not enough to maintain your vitality even for a day or two to come? My good friend, believe me, you are being immortalised.

Agnostic.—Immortal ! then I think I will drag on my poor miserable life for ever.

Param Hansji.—No, no, immortality does not mean that. It means the cessation of birth after leaving this mortal coil. It abides ~~there where~~ there is no pain, no sorrow, no change and, therefore, no further births and deaths.

Agnostic.—All right. Thank you for your pains.

EIGHTH DISCOURSE.

Some prevailing ideas and faiths reviewed.

After the meeting was concluded, the members dispersed. The next day one of the agnostic's friends to whom he had written about his sojourn with Param Hansji and the metaphysical discourses being delivered, arrived. When he heard from the agnostic about the supernatural doings and miracles of Param Hansji and his spiritual researches and divine knowledge, which had interested and benefited him and others of the congregation, he was very delighted and accompanied him to the meeting when the time came. He was more a production of modern civilization than a religious man. He believed, he said, in the undoubtable potency of modern science in effecting more good to the world than all the prevailing religions, put together, could do. He was an admirer of wealth and its power to do, as he believed, all that can be done. When Param Hansji arrived, he looked around and discovering a new figure, eyed him keenly from top to bottom with his penetrating looks, as if he were studying his nature and reading his mind and, then, he said (turning his face towards the agnostic) :—

The World Transitory and Deluding.

"It is, I think, needless to say that you have now in your mind quite a vivid picture of the entirety of this

stupendous creation, with the apparent and real character and condition, form and function, of the statical and dynamical currents working in it. You now possess the exoteric knowledge of God and soul, spirit and matter, mind and 'karma.' You have now a clear grasp of the object and the manner of the advent of spirits from the highest plane of bliss to this lower plane of action, from the region of rest to this region of restless motion and misery. You are, now, also aware of the ties and entanglements due to worldly tastes and temptations by which creatures are helplessly caught up, and are grovelling and wallowing in this thorny bed of the wicked world. They are groping in the dark with wailings and lamentations to get out, but alas ! no help, no hope. There are wealthy men, fortune's favourite fools, in temporary enjoyments of luxuries and licentiousness due to some good 'karmas', but the monster of misery is lying in ambush to pounce upon them as soon as that 'karma' is worked out. There is a microscopically small percentage of souls that realize this delusion, and turn away, with disdain and in dismay, from this momentary, deluding glare of pleasures, this snare of wealth and beauty, this intoxicating beverage of the lustful lustre, this surrounding scene of fading picturesqueness. This is all false show and a passing shadow, a sham and

a shame. They very well know that in the whole of their vast treasures their share is only the little that is necessary for their feeding and clothing and that the icy hand of death is always upon them, yet they do not come to their senses. They also know that many of their friends and dear and near relatives have already vanished from their sight and become the dream of the day and that every thing that is seen is also doomed to destruction ; yet they are enjoying sweet slumber in comfort and recklessness. What a great pity that a man in the clutches of a dragon, in the jaws of death, is feeling happy !

Modern civilization.—This our so-called civilization has played no small part in causing this delusion. Its alluring inventions and discoveries have over-clouded the higher intelligence and wisdom of nations so as to arrogate their entire attention to itself. I say, “so-called civilization”, since all modern civilization is merely material ; and its charm has so influenced the man as to confine his whole vision to its fair-looking outside. I am not underrating it. I am gratefully acknowledging the good it has done to humanity. I know it has increased the material resources of man to a great measure. But what I decry is the exaggerated importance attached to it and the exclusive claim that its all-engrossing advances have laid to the

activity of man. It has not done and can not do all that is necessary. It has done much to enhance outward conveniences and comforts of man, but it can never stop the real source of sorrow and provide the whole of happiness man naturally needs. Have the inventions and discoveries effaced from the surface of the earth pestilences and plagues, famines and earthquakes which are ever-recurring? Have our machines checked the occurrences of eruptions of volcanoes and floods in rivers? They are all causing ravages and devastations as they used to do in days of yore. Have the modern researches in various sciences alleviated the burning jealousy, and malice and passions of anger and greed that reign supreme in the human heart? Have they lessened, in the least, vanity and enmity, cruelty and carnality, selfishness and lust, hypocrisy and infidelity etc., that are sapping all virtues in the bosom of man? These are the real sources of all degradation and degeneration, perversion and corruption, evils and miseries of all types, and, consequently, of all sorrows and sufferings and pains which cast a gloom over all joy and mirth that external comforts can give. Wars and battles between nations are yet occasioning carnage and blood-shed. Hundreds of thousands of human souls are being sacrificed at the altar of

the goddess of political ambition and selfishness, by which millions of children are rendered orphans and women, widows and mothers and fathers, sonless, all without protection and support, wailing and weeping to the end of their lives. Despite all material advancement and all education of the modern type we continue to hear of horrible atrocities and massacres committed and populous towns and villages desolated and reduced to dust. - Party feelings and racial prejudices are daily waxing. If civil wars have ceased for the time being, in some countries, personal grudge and jealousy, disunion and dissensions, quarrels and litigations are assuming formidable proportions instead. Thefts, robberies and dacoities are yet causing havoc. All civilized countries abound in pick-pockets, cheats and swindlers. It is an admitted fact that in big towns and cities new light is steadily dispelling hospitality, good faith and honesty, which are now abiding in larger proportions in places remoter from the seats of modern civilization. On the other hand, there is a general complaint of selfishness, mean ambition, insincere dealings, in all the seats of civilization. Though by the progress of civilization the spirit of competition is growing keener, yet it is carried on by means of makeshifts of the foulest and blackest type bringing about sorrows and sufferings in no small measure to the parties concerned.

Happiness and Misery from within.

The root of all this sad condition is not in the external world, but in the interior of the human system—the heart and mind of man,—and, therefore, out of the reach of our beloved sciences of to-day. These sciences have undoubtedly coloured and painted and beautified our outside possessions, discovered many of the laws of nature and thereby invented machines, which have largely improved the external state of things and promoted our means of comforts so far as it is derivable from them. but they can not root out the evil from the heart from which issues an overwhelming amount of unhappiness that totally eclipses the comforts so derived.

It is noteworthy that in the most civilized parts of the world, where, so to say, the personified civilisation dwells, the single affair of love-making is returning a surprisingly large number of cases of suicide, murder and divorce every year. This shews that there is an unbearable amount of unhappiness at the bottom of all this. It could not be remedied away by the discoveries and inventions of science which go to make our civilisation what it is and which have arrogated the entire energy, care and attention of the educated to themselves and rendered them blind to the true cause of all

this overpowering unhappiness¹ lying within and have thus kept us from striving to heal up the unhealthy heart. Man is vacillating between hope and fear like a pendulum. There are discontent and despondence, dejections and disappointments overshadowing all cheerfulness. There are vices and wickednesses, mischiefs and maraudings, deceptions and dishonesty, all ruling the wide world more than ever. These and many others under the same category are the chief causes of sorrows and miseries. All light and learning of the modern type utterly fail to provide remedies against them. Let the most enlightened of the day think in their calm moments how far they can protect themselves from the attacks of these satanic passions and principles within, by the aid of modern scientific researches. If those researches prove incompetent in this respect, should they not turn to search and find out and try other means? We should take our scientific advancement for what it is worth. We should not overrate it and allow it to supersede the claim of higher agencies within our reach and ready to confer upon us what we most need. So, the most civilized of this century, the men of new light, will, I am sure, agree with me in thinking that all their material advancement is hopelessly unfit to alleviate the real unhappiness of man

which is all the more aggravated by their neglect and inattention. I wonder, I am rather dumfounded, to find that the wisest and most far-sighted statesmen of the world and great geniuses in most civilised countries and nations do not wake up and open their eyes and undeceive themselves. The country, admitted by all civilised nations to be the most advanced of them all in education and civilisation, conclusively demonstrated before the world but yesterday that its highest education had no effect on the real sources of evils and miseries. The venomous serpent coiling round the inner self can never be killed by the civilization of the modern type, whose chief fountain-head is laboratories and observatories, workshops and smithies. And so long as the internal poison is not destroyed, there is no happiness worth the name. There are ample confessions and testimonies, suppressed and expressed, to confirm the above assertions. If the suffering humanity, these victims of illusion, these mortals of worldly wisdom, devoted wholly and solely to the worship of the external nature and objects of senses, want to be really happy, they must turn their attention towards the reformation of the interior. Let them think, what their restless activity of mind and body in worldly enterprizes finally leads them to. What is the final result, what

is the *sumimum bonum* of all this fuss over the externals, while the interior, the chief source of unhappiness, remains unaffected and neglected ?

Do you agree with me, Mr. Agnostic ?

Agnostic.—Yes, Sir, entirely.

Param Hansji.—Who is this new gentleman with you ?

Agnostic.—He is a friend of mine. As I told you before, I wrote to some of my friends, giving them an account of my visit to you, as well as a description of this blessed congregation and of the discourses you are so kindly benefiting me by. This gentleman is one of those friends. He has personally come to hear you. And this short speech of yours has been a fit review of his views. He is a man of the very type that needed it most. You have forestalled him. I have also received several letters in reply to mine. Some of the gentlemen have made very interesting observations and raised questions which I have briefly summarised, and I wish to put them before you ; and I shall be very grateful if you kindly express your views on them. Here are they:—

1. My motto is that we should live in the present, care for the present, enjoy the present and not allow any pleasant or gloomy future to mar the little peace of mind we have. You are in danger of

being carried away too far by your anxieties for the future.

2. I do not think it advisable to judge of the merits and demerits of my religion. It would be questioning the wisdom of my forefathers, sages and prophets, if I did so.

3. The subject you have broached to me is fit to beguile the solitary hours of a hoary-headed man. Though I am a graduate, I am yet hardly out of my teens. Will you not, therefore, let me enjoy the little I have got of health, wealth etc?

4. My life is dedicated to my mother-country. I cannot think of myself until I have secured liberty for my suffering mother-land. If I serve my country, I serve God. My religion is this. I worship God through humanity. The highest good a man can do is the good done to humanity in general.

5. Man with his tools is almost all powerful and without his tools he is a helpless creature. Can you not see the immense good done by scientific discoveries and inventions? The modern civilisation owes almost everything to these. Religion has done no positive good.

Param Hansji—From their observations and questions it appears that these friends of yours have not thought deeply on the subject. I, therefore, do not think it proper to answer them in detail. I might

have done so, had your friends been here before me. However, I would like to send a general message to all of them in order to attract such, if there be any, of them as have acquired the *Sanskara* to be at the stage of commencing their homeward journey. You may take it down and send a copy of it to each of them.

NECESSARY WARNINGS.

“Do you not realise that death is grimly staring you in the face? Do you know how soon your numbered breaths are to expire? Do you not think that you are to be snatched away some day or other from the midst of your dearest, loving and beloved relations who will be left behind weeping and crying over your dead body? You and they cannot meet and see each other again. You will be gone for ever helplessly and hopelessly. Do you know where you will go, what will be your condition after death and what catastrophes are awaiting you on the other side of death? The numbered days before you in the remaining part of your life are the only time left, in which you can manage, if you like, to ensure eternal peace and happiness for your soul.

The real ‘You’ and ‘I.’

What you are doing is for the well-being of your body and your loving and beloved relations’ bodies and nothing at all for your and their souls.

The real 'you' and 'I' are our souls and not bodies. You do nothing for the real 'you' but for the material coats of 'you.' These coats are to leave you soon. Spare and devote, therefore, a little time for your soul daily and make sure, as you make sure in your worldly actions, that you have got the desired fruit of your labour. See it, test it and satisfy yourself that it is yours and that you have secured and seen the place of rest and peace and happiness for your soul for ever. Do not be satisfied with promises from the scriptures, spiritual guides, *pundits*, *mullas* and clergymen that you will reach Heaven by doing so and so. Do not be blind and overcredulous in this matter as you are not in other actions whose success you very carefully test by several means and change the line of working if you find signs of failure. Why do you act otherwise in the work for the benefit of your soul? Suppose you are being deceived, you will then have to repent hopelessly of your negligence; and the chance of mending and redressing will be gone for ever. Wake up and be careful. Drop-scene of your life-theatre is to fall very shortly. Do not lose a moment.

The world is an inn.

Evidently you are come from somewhere and to go somewhere shortly. Your present life is an

intermediate condition—a stage in your journey. You are, so to say, in an inn, where other sojourners as well as your coat—your body—have so entangled you and have so much attracted and engrossed your attention that you have quite ignored and lost sight of the object of your sojourn in this inn—the world. You have engaged yourself in loving other sojourners and working for them and in drawing and depositing and hoarding the money of the inn, as much as you can, from all directions without thinking that you will leave all those things behind in the very inn, when you proceed onward in your journey leaving even your coat made of the matter taken from this inn. These riches of this world-inn are just like the mounds of sand in sandy plains, changing their places and sizes by the force of blowing winds daily. For this trash you have neglected and forgotten your real home, your Supreme Father and mother, your real brothers and sisters &c., living in your real and permanent home, where peace and bliss eternally abide. Your real dearest relatives—Supreme Father-and-mother etc.,—are waiting for you very eagerly.

Therefore, wake up and open your eyes. All surrounding you here, are cheats and deceivers, who have connection with, and regard for, your coat—your body—the matter of the very inn. They are sure to

leave you one day, which is approaching fast, and you will be taken by surprise—you will be startled by the sudden approach of the hour, nay the moment. Look sharp. The angel of death is aiming at you with his sharp-pointed spear, ready to stab you dead, and you will leave this inn unawares, suddenly, weeping bitterly and beating your breast and head uselessly. If you go unprepared without fulfilling the mission of your life, without accomplishing the object of your journey, you will suffer for ever. Do not lose your life in the inn with temporary temporal and material matters of the inn—indulging carelessly in eating, drinking and sleeping like brutes. You must realise your mission.

Real Liberty.

Ye, seekers and lovers of liberty, of the East and the West ! What is the meaning of the liberty you seek, when you have no liberty to live as long as you like, when you are a prey to old age, dotage and infirmity and finally to death, which attacks you by surprise and which you cannot resist? While living, you are under the full control of your desires and appetites, passions and propensities. Anger bends you down. Lust overpowers you. Jealousy burns you and greed grinds you. Even small insignificant insects can tease and trouble you. Even a straw and even a particle of dust can pain you

when they find an opportunity to get into your eyes. You—the spirit-entity—are imprisoned in bodies, mental and material. Can a prisoner have liberty, while in prison? All the liberty he can have is that he can move his limbs within the four walls of the prison-house. But there too his movements are controlled. A man is a slave of circumstances within and without, which he can seldom control. Where is his liberty? The spirit-entity is all light, all life, all knowledge, all power, all beauty, all love, all happiness and all peace like its Supreme Father, from Whom it has inherited all these qualities, though in miniature; but the imprisoning coats over it keep it from manifesting them except on an infinitesimal scale. Unless it is stripped of its fetters, unless it is released from its covering sheaths, how can it be free? A mad man may call himself an emperor and a man in a free state may call himself free, just as a prisoner can call himself free, because he is not in cuffs and chains in the jail. Try, therefore, to have true freedom and true liberty. Liberate your spirit-entity from the prison-houses enveloping it so fast. This is the mission of the human life. Secure it and ensure it while living. It is your birth-right. Have a strong will to gain it and you will surely gain it.

Agnostic—In your discourses so far, you have

assigned no place to the good done to the public in general by philanthropists. I am sure that self-sacrificing spirit shewn by such men must entitle them to a very high position in the next world.

The value of public good.

Param Hansji—The thing is that bad actions accruing from men are generally many times more in number than good actions. There are several actions done with the intention and motive of doing good and taken to be good, when finished, but they are really barterings. Actions are very generally, rather nearly universally, done with some desire for return. They are selfish efforts towards the satisfaction of that desire. Though the actions may do some good—give some pleasure—to some creatures, yet they end, so far as the doers are concerned, in contributing to the attainment of the desired object. If no particular object is desired as the return for the good done, the general thought, in the doer's mind, of having done a good deed and of the certainty of a fit return, as a matter of course, to the doers in due time, is unavoidable; and, then they are paid in kind in due course in accordance with the fixed laws regulating the nature—the universe. In certain cases where there is an intense desire for any object, the result of the action, though not done with the idea of having that desire satisfied

through that action is applied by nature towards the satisfaction of that desire in the present or any future life, the time being determined in accordance with the peculiar *karmas* of the doers. And there their good actions end. In this sense all shopkeepers are doing good to their customers, as they supply their several wants; and the customers are doing good to the shopkeepers in feeding them. The difference is that there the exchange is either from hand to hand, immediate, or deferred by agreement to some future date, while in acts of charity Nature decides the kind, amount and time of return in accordance with her fixed laws.

I do not mean to say that people should not do public good. What I mean to say is that such good actions form part of social management. Society requires them. Needs and wants of nations, communities and societies require that their members possessing several and different capacities should render mutual help to each other, persons of particular capacities doing good to others that lack in those capacities and getting return from them in their own needs that can be supplied by the latter's peculiar capacities in which the former are wanting. Again, the vast majority, or rather nearly all, of such doers of good, do good for name and fame, and their object is gained and the good ends, when

they hear their praises from time to time which keep them puffed up with pride and pleasure. They think that they are increasing the store of their good each time they do a particular good, but really each action, so far as its fruit to themselves is concerned, is vanishing at every draught of sweet praise they drink and enjoy, leaving the store house always empty.

Doing of public good is a social necessity.

I do not mean to say that it is not good to do good. It is our duty to do as much good, as our peculiar circumstances permit us, to any needy soul within reach in whatever form of life it may be; and those that fail to do this duty are not fit members of the society. But after all it is more a social necessity than a religious one, although a purely desireless good action prepares ground for the seed of religion. But it is quite impossible for any body, other than those that have fulfilled the primary object of the advent of the spirit-entity on these planes, to do a purely desireless action. So, for all, but the above-mentioned class of exceptional souls, good actions are only the means of involution and not, at all, of eternal evolution, as people generally think. They are golden fetters, as bad actions are iron fetters. Both are temporary and essential in the interest of the economy of Nature, as they go side by side to facilitate the progress of the soul towards the fulfilment of its primary mission.

Patriotism.

Pertinently, I am inclined here to say a word or two on patriotism, which has been causing so much fuss and flurry on this planet. Patriotism is one's love of, and service, as a mark of that love, to one's country. A country is only a part, a geographical division, of the earth, of which a hemisphere and a continent are larger, as a house, a district and a province are smaller, parts than a country. Now the earth is a globe, a large circular body made up of several circles. For doing good, every man has a circle of his own, of which he is himself the centre. The first circle is his house, the second his town, the third his district, the fourth his province, the fifth his country, the sixth his continent, the seventh his hemisphere and the last, the world, each being larger than the one next below it. A self-concentred man, whose good does not go beyond himself, the centre, is most narrow-minded and doubly selfish; while the one whose charity extends to the whole world is most liberal. If he remains within any smaller circle, the larger the circle of his good, the greater is his liberality, and greater must be his name and fame for broad-mindedness and large-heartedness; and the smaller his circle, the less liberal he is and the greater must be the public denunciation for his narrow-mindedness.

Why should it, then, be conventional to confine one's spirit of doing good to an intermediate circle, especially when it has been found to be causing much harm not only to other countries but often to one's own country?

The temptations in Patriotism.

This patriotic spirit gets out of control and is abused. People in zeal to enrich the resources of their country and to increase and extend its power often become blind to the consequences of the actions they are tempted to do, and cause, thus, serious losses of life and property to their own countries as well as to others. If they weigh the good, they thereby do to their own countries, with the ill done to many including their own, they will find the latter many times more than the former. Are they not responsible for these losses and the miseries caused by them? Are they not conscious of losing instead of gaining? Do they not realise that these actions of theirs will inevitably result in further bad consequences here and hereafter for their souls? In doing good one must be free from prejudiced ideas of country, caste, colour and creed; else, they will earn ills and miseries instead of good and happiness. But this piece of advice will effect only those that merit it in the economy of nature and will be wasted on others that are gradually

fulfilling the primary mission of their souls through these seeming external aspects, good and ill, of actions. I have already explained to you that all good done with the latent or patent desire for fruit, particular or general, indirectly lead to misery as bad actions directly do it—all in the fulfilment of the grand and gracious object of creation.

Agnostic—Here is a friend of mine. He is one of the famous political leaders of India and wishes to be benefited by your enlightening sermons. Owing to the sad demise of one of his dearest relatives there is a relaxation in his political activities. Probably thoughts of the next world may now find a place in his mind.

A word to Political Leaders.

Param Hansji—In India political leaders—those that spend their time, money, energy and wisdom on the political reform of the country—are called great men and regarded to be the wisest of the human beings. I am inclined, therefore, to enquire of you if the thought about what would be your end after the cessation of the present life ever crossed your mind. The majority of you would perhaps answer that according to the Hindu theory of 'Karmas,' your next re-birth would be again in a human form in India, so that you may resume your political work, because, you think, you have a strong

love and desire for that work. Have you ever thought that if that cause were to determine and decide the question of the next re-birth, all human beings must be re-born again and again in the very families of their present lives, since they all love and desire to be with their dear family relations, sons and daughters, wives, mothers and fathers, brothers etc. — much more, in most cases, than you love and desire to reform your own country? If this were true, the numbers of the inmates of different families would be never, or very seldom, and in rare exceptional cases, increased or decreased. Decrease might have occurred, of course, for some 9 months after the death of an inmate. But this is not the case. This is an open fact. Every body knows it. No proof is required for it.

I hope, the wisest, the most sagacious and most intelligent as you are supposed to be, you have not ignored the question of the betterment of the condition of your own soul after death. If you reply that you must achieve good fruit in return for the good you have done, or endeavoured to do, to others, this is true. But have you not achieved much of it in the name and fame, and honor and praise you have been receiving from the public, which must have filled your heart and mind with great joy and pride? If part of the return remains at all, you will enjoy it

after death in any life you get through that remainder combined with other 'Karmas,' good or bad, done in the present life or previous lives. Such is the case with every human being. Then your exceptionally great wisdom could secure you no better end than that of every common person.

If you reply that all your actions were desireless, without any thought of fruit, done purely out of the sense of duty and that, in consequence, no praise or censure, no honor or disgrace, no profit or loss, no fame or infamy, no success or failure, and therefore, no pain or pleasure, could ever, as a matter of course, move you, I appeal to your conscience in the assertion; and if there is any such among you, I bow down before him. He is a super-human being worthy of all reverence and adoration.

True wisdom lies in seeking true salvation.

But if there are any who are not such, they must refuse to be called great men, the wisest of the land, and try to know better. Such are certainly in the cycle or rotation of rebirths in all the different forms of life, the animal kingdom is subjected to. The real and true wisdom lies in the efforts to liberate one's own soul and those of others from the bonds of matter and consequent immeasurable pain and misery for ever and to attain for one's own self and others eternal peace and bliss, which is not an impossibility, I assure you.

Political activities versus 'Karmas.'

By the bye I may tell you, as I feel, that your present political activities are, for the most part, being directed, in fact, towards the soil or land of India and not so much for the benefit of its people as you think, in as much as by the time, a number of years after, when the result of a political movement is favourably out, a number of people, large or small, in proportion to the number of years the result takes to be out, cease to live and go to be re-born in a human or any lower form of life in this or any other country according to their karmas, and such people of other countries as are fit to work out their karmas in this country are re-born here. So, in course of time, say after a century, all the present human inhabitants of this country may possibly cease to be in human form in this country and be replaced by other souls at present brutes here or human beings or brutes in other countries; that is to say, it is possible that most of those, whom you think to be your enemies at present, may occupy this land to enjoy the fruit of your labour and that those, whose condition excited your pity and moved you to work for them, may be taken away by their 'karmas' to where those karmas can be suitably worked out. So your activities are meant for the particular soil, and those souls that come to occupy the

soil, no matter from where they come. Such changes and transmigrations from one form of life to another and from one country or land to another and even from one planet to another, ceaselessly take place. We do not know what goes on behind the curtain. If it were known, we would laugh at our own actions.

So you must wake up. A little deliberation over the laws of 'karmas,' deducible from the observed facts, clearly shews that you are not doing what you mean. On the contrary, what amount of misery you often bring, through your well-meant efforts and activities, on those whom you love and desire to benefit, you little think. Instances are abundant at the present day. This is the irony of fate. You cannot nullify, nor mitigate, nor modify, nor evade at all the decree, the effects of the past 'karmas of others.' One can moderate the effects of one's own 'karmas.' This is the general law. Special kind of working may result in exception to it. You cannot make the ill-fated happy. I do not mean that what you are doing is not good. It is good in its own way. But it is not what you mean. It is not all that should be done by you for yourself and others. It should not engross your entire attention and exhaust your whole zeal. There are things much higher and better awaiting your labour. If

you had spent on the formation of character and evolution of the people half the time, money and energy spent on this sort of political reform, you are striving after, much more good would have been done to the very living objects of your generosity that are before you and move you.

So what I most humbly suggest is that you should work out your own liberation from the bonds of matter (माया) and advise, in your public lectures, your audience to be honest in their dealings and to respect the feelings and rights of others as much as they do their own and try to rid themselves from the labyrinth of the rigid karmas and their torturous effects for ever. This is the highest kind of good a man is capable of doing.

What actions lead to hell.

Agnostic.—I am inclined to request you kindly to let me know if all human beings have to go to hell after death and for what sort of actions they are sent to hell.

Param Hansji.—Look here. The actions whose fructifications result in sufferings are of two kinds :—(1) Those that are done with the consciousness of doing ill, where the doer's conscience pricks him at the time of doing ; (2) and those that cause pain or loss to others, but the doer thinks them to be all right.

The former are sins. The latter are not sins; but the doers cannot avoid pain to themselves in return in this life or hereafter, either through the aggrieved soul in any form of life it is in at the time when the action has its turn to be worked out, or without the agency of any soul, as through a fall, disease, etc. If the aggrieved soul becomes aware of the soul causing pain, the former will be the agency for causing the return, otherwise the suffering in return will come direct. The former—sins—are done only in human life which is endowed with the sense of right and wrong, while the latter are done in every form of life.

Lower forms of life for acts of retribution.

It is the former, sins, that are worked out in hell. The latter are worked out in different forms of life. This is why every human soul has to pass through every lower form of life before it returns to human life. Stronger animals eat up the weaker and are eaten up by them when they (the former) are in weaker forms of life and the latter in stronger. In fact different lower forms of life are assumed only to work out such actions—to receive and give returns of pain caused. They are accordingly provided by nature with necessary weapons of offence and defence in the form of teeth, claws, fangs, horns etc. Pleasures caused are also

returned in all such forms of life, so far as they are suitable to receive the returns of pleasure. For higher kinds of pleasure, souls have to go into higher forms of life. Had it not been for the return of pain, returns of pleasure would have been received in higher forms of life and lower forms would not have come into existence. But the main object of the material creation is misery and the intervening moments of pleasure are only to intensify misery. So, since pain-giving actions not amounting to sins are done in every form of life, every other form of life has to be assumed for their returns. This means that every soul has to pass through every lower form of life as well as to go to hell for a shorter or a longer period before it returns to human life. Thus, generally 40,000 or 50,000 years are spent in one rotation. Higher pleasures are returned in human life, and for still higher, exceptional good-doers go to still higher forms of life. These rotations are ceaselessly undergone by every soul until it has suffered the fixed amount of misery (standardised perfect misery for the realisation of perfect bliss), whereafter its course changes and it begins to be lifted up for its journey to its original abode by a Saint. Even such souls as have begun the backward journey after fulfilling the object of their advent, sometimes, due to the cumulative

effect of past karmas left to be worked out in the present human life, commit some minor, light kind of sins; but, as they have fulfilled the object of their advent by completing (except for the 'karmas' to be worked out in human life) the fixed amount of sufferings, they work out their present sins, in accordance with their particular nature, either in this life or in dreams. So, it is only hell where sins, except in the case specified above, are worked out. All different forms of life, higher and lower, are meant for the returns of pain and pleasure caused to others in good faith.

Even punishments received through courts or societies or the aggrieved parties etc., in this world, mitigate or dispense with the returns, more or less, according as the punishments inflicted through the above-mentioned agencies are adequate or inadequate and the aggrieved are partially or wholly satisfied; but such punishments do not effect in the least the sinfulness of the actions for which the doers must go to hell.

The first coat of egoity was the cause of desire, which, through the coats of the matter of other types and capacities on lower planes, multiplied. Different desires produced different sorts of actions. Different sorts of actions, permuted and combined together, produced different habits and tempers and

tendencies, which again multiplied the varieties of actions and so on. They became the cause and effect of each other in an endless succession—all in the interest of the economy of nature, the fulfilment of the grand object of creation.

Re-involution of the evolved.

Agnostic.—You say that human souls have to go back into the lower forms of life to suffer the results of their bad karmas. But there are some religious sects, offshoots of recent origin, of the Hindu religion, which maintain that a soul once evolved is never involved again.

Param Hansji.—The doctrine alluded to by you is purely an outcome of the mind, neither verified by esoteric vision, nor supported by Hindu Scriptures. The Hindu saints—*Rishis and Munis*—corroborate what I say, and cite, in the Scriptures, instances to support their assertions. Cases of *Jara Bharat, Raja Nriga, Ahilya* and others described in Hindu *Puranas* written by great saints of India, are sufficient proofs. The new sects in question derive their belief in the transmigration or rebirth of soul from the Hindu Scriptures, as no other religion maintains that doctrine; but in constructing their new metaphysical theory they have eliminated from the old Hindu Scriptural theory some points, which were not, as they thought, giving it a

reasonable coherence, and filled up the gaps thus made either by their own ingenuity or by points taken from different systems of philosophy.

But they could not, in spite of it, remove inconsistencies from their own theory. They say that the souls, that transmigrate, after leaving the physical bodies, to the astral plane and even the mental plane, come back to the physical plane and take human bodies when their karmas, that entitled them to the astral or mental life, are worked out. Further, they lost sight of the fact that human beings, in their present or subsequent human lives, get themselves involved in greater miseries than they were before. Do not these cases evidence the involution of the evolved ?

Why men superior to gods.

Agnostic.—Some people say that the soul can elevate itself to higher planes only through its exertions made in the human body and that neither the denizens of higher planes, nor animals lower than man can make such exertions. Is it true ? If so, how ?

Param Hansjī.—You know, nothing created is without purpose. The Primary Creative Current that issued forth from the centre of the Spiritual Ocean, focussed itself, and effected creation, in each plane, with some special object in view. The soil for 'karma' was prepared with egoity in the first

plane of the semi-material part of the universe ; the seed of karma was sown in the next plane, in which ' desire ' was created in the souls, and it sprouted forth and grew into a plant gradually in subsequent planes in which various passions, different aspects of the mind, elements etc., were created. Its growth was completed in the human body on the physical plane where it became a full-grown tree. So, though ' karma ' has its origin and partial developments in various subtler bodies, over the spirit, made of the matter of, and corresponding to, their respective, more subtile planes, as has been already explained, yet it reached completion, when it could bear fruit, in the human body on the physical plane.

Therefore, the body in which the soul does fruit-bearing ' karmas,' and thus binds itself, in liabilities and responsibilities of various descriptions, to a variety of animate and inanimate objects, at various stages of the course of karmas, is the proper place where they can be worked out and from where their impressions on various inner coats can be wiped off. Different karmas executed on the physical plane originate on different bodies, higher or lower, inside the physical body, according to greater or lesser selfishness in the desires that actuate them. These desires, the subsequent efforts to execute them, as well as the final execution, all

cause, on the inner bodies concerned, impressions that hinder a soul from going higher until those impressions are wiped off. And a soul on a higher plane cannot wipe off the impressions on the bodies of planes still higher, as its liabilities and responsibilities binding it on the physical plane, where karmas are completed, cannot be discharged from the higher plane of its sojourn for want of the animate and inanimate objects to which it is so bound. So a soul can elevate itself to the higher and the highest plane only from the human body.

Agnostic.—A friend of mine writes to me:—"You say that impressions on the tablet of mind determine a man's fate. Therefore, by brooding over your sinfulness are you not making its impressions deeper and thus marring the happiness of your life after death? You admit that it is only the human life in which the commission of sins is possible. Will it not be advisable, therefore, to try to forget that we have committed any sins and thus to wipe off the impressions of sins from the mind?" Will you please enlighten me with your views on the subject so that I may be able to answer the objections of my friend satisfactorily?

Vanity of innocence in sinning.

Param Hansji.—There are men who have, for their self-interest and freedom of action and

satisfaction, instead of checking their desires and controlling their passions, modified their religious doctrines to the effect that we should never regard ourselves as sinners, when we have sinned and are sinning, that we must try to forget our sins and never think that we ever sinned. This is practising self-deception.

In the first place, they are bound to fail in the attempt, since to try to forget a thing is really to try to remember it. To try to efface an impression from the mind is to deepen it, because the recollection of the thing to be forgotten precedes the efforts to forget it. A thing may be forgotten of itself in course of time, but trying to forget it means to recollect it all the more.

In the second place, the impressions, on the mental tablet, of the sins committed and forgotten in course of time are never obliterated without being fructified. Sins are those actions of ours, by which we have wilfully and intentionally caused undue, unjust and undeserved pain and misery to animate beings. So, pain and misery must, by the rigid divine law of the creation, bring due return, in due course, to the doer; otherwise, the divine administration is a failure. If a sin is committed with the knowledge and belief that it is a sin, that is, in spite of the warnings from the conscience to the contrary,

it is much aggravated and brings to the doer many times more pain and misery in return than that he has caused by his action.

Further, there is one great harm in following the above doctrine of the *Reformed Faith*. Men sinning or cherishing sinful ideas and thinking, or, rather, practising, the self-deception that they are sinless and that their minds are free from such ideas, cause, unscrupulously, freely and fearlessly undue, unjust and undeserved pain and misery, for their self-interest, to their fellow-beings. Are such persons fit members of the society? Are not their religions responsible for such pernicious teachings? If the principles of a man and the doctrines and teachings of a religion are sound, and there are mistakes and failures in observing and carrying out the same, it is another thing, and may be, in some cases, pardonable. But if the principles and doctrines are themselves unsound and injurious, not only to others, but also to their practitioners, can any society, any community or any nation tolerate men of such principles and allow them to perpetrate evils with impunity? Such men get their hearts hardened and never try to purify their minds and souls, which are, on the contrary, being, as a matter of course, perverted and corrupted more and more. Such men are hereby warned that they are un-

doubtedly paving their way to the nether worlds.

There are several crimes which are also sins. Let such people commit those crimes openly and say to the police and the court that they are above committing sins and crimes and that, therefore, they cannot be punished. They will see how soon they are undeceived and compelled to banish their fanciful ideas from their minds and to swear they will never adopt such doctrines. But as regards such sins, as are also crimes in law, they are very cautious. They would paint their conscience and put forth their doctrines where and when their selfish ends are served by violating the laws of morality and religion only. Such men regard evils as no evils when they themselves or their dear ones are doers and not—never—when evils are done by others in whom they are not interested, especially when the latter's actions are harmful to them (the former). They can never ennoble, but are always hopelessly debasing, themselves by practising such self-deception. They cannot give up evil practices, when they are taught by their religion to lull their conscience against the existence of evils in their hearts and minds. There is no question of rooting out the evils. They are being fostered and strengthened more and more day by day. Such men are hopelessly doomed to horrible miseries. But they

are all right in the economy of Nature. They are fulfilling their mission—the object of creation. Such doctrines are necessary to compass the divine end.

But blessed are they that regard evils as evils, use their thought-power or will-force to resist them and make a firm determination, not to succumb to them, but to combat them out of their hearts and minds. And thrice blessed are they that exert themselves as above and also pray to, and invoke the aid of, the Supreme Being for success in their self-exertions.

Reliance on one's own will-force does succeed wholly or partially in the external, material world; but the higher the plane to deal with, the greater becomes the infirmity and incapacity of the will.

Reliance on the Supreme Being, on the other hand, is always safe if it accompanies self-exertions, possible for a particular capacity, and always results in success, unless hindered by previous adverse 'karmas.'

The reason is that self-reliance strengthens egoity which often manifests itself as vanity, self-conceit, pride, haughtiness etc., and is, thus, the root-cause of all evils; while reliance on the Supreme Being for success in self-exertions creates humility, modesty and meekness which are agreeable to all and the source of all virtues.

The former establishes, in a way, an independent duality of the self-reliant and God, and stops the source of help to the weaker from the stronger, to the most infirm from the Almighty, to the worthless from the *All-Worthy*, to the imperfect wretch from the *Most Perfect*; while the latter excites the pity of the All-Powerful and promotes unity between the two* and opens the source of help, courage and strength.

The former causes repulsion and increases divergence and distance between the Creator and His creature; while the latter creates attraction and increases approximity between the two, helpless inferiority being absorbable in All-Merciful Superiority. •

The first-mentioned class of people (fostering evils) are doomed to degradation and degeneration. The second class men (of self-reliant will-force) are destined to have worldly prosperity in a *greater* or smaller measure according to their capacities and exertions. But the last-mentioned (making all possible self-exertions with reliance on God for help and success) have the prospects of elevation and exaltation.

Strictly speaking, even for worldly prosperity none can afford to be so self-reliant as not to take help from any body. It is a law of nature that the less spirit-

ual—weaker in any respect—must take help from the more spiritual—the stronger. All the planets receive light and heat from their sun and that sun from the higher sun in the solar chain and so on. Children take help from their parents and guardians, pupils from their teachers, servants from their masters, the unhealthy and the sick from the physicians and doctors, the ignorant from the learned, the poor from the wealthy and, similarly, the vicious from good societies, teachings and examples of the virtuous and righteous. Why should, then, our vanity be wounded in feeling and confessing our faults and defects and vices and in invoking help from the higher and the Most High, Who, though imperceptible to our physical, gross senses, has been proved to exist ?

Agnostic.—I agree with you. Certainly the doctrine I referred to is very dangerous.

I request your permission to ask one thing more. You talked, the other day of the day of doom. Will you kindly explain whether the world or the universe really collapses sometimes. If so, how and why ?

The Day of Doom.

Param Hansji.—Yes. Every material body, however large or small, however subtile or gross, whether it contains latent force, or covers a spirit-entity, is subject to collapse or dissolution. All

material bodies are always undergoing changes—formation, transformation and retransformation. A planetary globe has its own peculiar process of formation and dissolution. I am describing here, for instance, the process of the formation and dissolution of a globe in the physical plane. When all-wise Nature has, in the interests and economy of her operations, to call into being a new planetary globe, a small ball of gas, at the point determined in the limitless space, comes into existence at first. It, then, slowly and steadily enlarges so as to assume the dimensions nature requires to give it. It begins to change into liquid and, in course of time, it becomes a globe of water. From the very beginning of its first rudimentary formation of gas, it commences its rotation on its own axis as well as round the sun of its own solar system. Water, then, begins to solidify, and a day comes in the endless future, when it becomes a large spherical mass of earth. Then, mineral kingdom and vegetable kingdom become its first occupants, which are followed gradually by the lowest class of the animal kingdom and subsequently by higher ones. Human beings are its last possessors.

It is necessary to tell you here incidentally that the order of the creation of living species is reversed at the time of renewed creation (as it was in the very

first creation) which takes place after the total dissolution of the whole material creation. The reason is this. Souls descending *originally* from higher to lower planes and assuming human forms in the spreading creation come with impressions on more subtle bodies—karmas in thought form—gathered in more subtle regions, to be worked out in human bodies. Such impressions are, when worked out, developed into fruit-bearing karmas. These last ones determine, for necessary enjoyments and sufferings, according to the nature and amount of their effects, higher and lower forms of life to be created in this plane or any higher or lower planes, intended by Nature for the fructification of karmas. As karmas multiply in kind and degree, living species increase in kind and number.

On the other hand, creation on the newly formed globes, is determined by the fruit-bearing karmas that are already in existence. In the former case, karma-doing creatures must precede the production of karmas determining the forms of life meant for their fructification; while in the latter, karmas already in existence necessitate the living forms in which they can be fructified.

Now, to return to the main topic, the process of formation takes millions of years. Its habitation is preserved and maintained for almost the

same length of time. And nearly the same duration is required for its dissolution, in which the animal life is the first to commence its extinction, which is followed by that of the plant life and then comes the turn of the mineral kingdom. Then the solid mass begins slowly to dissolve into liquid and the liquid into gas which gradually lessens its dimensions and blows away at last one day. Numberless of such orbs are always in their prime of life, numberless, in youth and numberless in decline. Numberless come into being and numberless are extinct every day. Their births and deaths and all stages of life are just like those of animals, difference being in duration. In all the planes, subtle or gross, such births and deaths of planetary orbs always take place.

After billions and trillions of the life-durations of such planets, comes the time when the whole of the material and semi-material creation collapses and dissolves.

The reason is that matter is naturally changeable, because the inherent property of unchangeability in the spirit begins to be lessened and lost with other properties of it, as the spirit begins to materialise itself. So, the spirits working through the agency and forms of matter must change the forms of their agencies in due course. All material

bodies, big and small, therefore, undergo changes. There are two general laws of nature that govern their durability. The first is that the greater the subtilty of the matter, the greater is the durability of it; and the second is that the greater the activity of the force in it, the less is its durability. Those bodies containing latent, inert, inherent force in them are, by themselves, less active than those that cover spirit-entities and, therefore, more durable than the latter, if both are equal in density and grossness. If those containing spirit-entities are subtler, their durability must be greater in proportion to the degree of subtilty. These two general laws are subject to modification by the laws of ' karma ' in the planes where ' karmas ' are done and fructified.

So, in accordance with the laws regulating matter, the universal mind, the supreme power, the sovereign of the whole material creation, who is in constant, unceasing activity in conducting the operation and administration of his creation requires renewal and change of the form of his medium and agency in course of time. Hence the universal collapse and dissolution of the material creation.

In this universal dissolution all the souls in the part below the purely spiritual region remain with the universal mind, who draws himself and all his

currents for a time to the plane of egoity, the first and purest material plane. This condition continues until the renewal of creation comes off in due course.

The souls cannot go so high with their karmas. They must be consumed. Bad ones of them are, therefore, fructified in suffering in the heat of dissolution and good ones in enjoyments in higher planes, as the process of dissolution is gradual and takes a long time. These souls rise so high, when the dissolution is complete, as to reach the gate of the purely Spiritual Region, but they cannot enter the gate unless and until they have completed the suffering of the fixed amount of misery, for which they have to come down again to the physical plane when the creation is renewed.

Agnostic.—When spirits go back to the purely Spiritual Region after fulfilling their mission on the lower planes, a time, however distant, will at last come, when all will go back and, then, the material part of the creation will no longer continue. Is n't it?

Param Hansji.—The Universal Self and the purely Spiritual Region being unlimited and infinite, the withdrawal of currents to the centre, the formation, transformation and retransformation of spirit-entities, as already discussed, will never come to an

end and, therefore, the material part of the creation will continue till eternity. If you could realise the sense and significance of *eternity* and *infinity* you would never put such questions.

NINTH DISCOURSE.

TRUE EMANCIPATION.

Requisites for Final Liberation.

Agnostic.—Good evening, Sir.

Param Hansji.—Good evening. I think you come fresh.

Agnostic.—Yes, why not? It is the effect of nectar.

Param Hansji.—All right. Sit down please. I am going to explain to you how the object of life is to be attained. I remember having once read an episode in a novel and I want to relate it to you. There was a king in Egypt. He had an only son who was three years old. The child one day strayed away into an adjoining market. As he was wearing some invaluable jewels, a robber, who saw him unguarded, took him up and kidnapped him and going to the nearest harbour secured a seat in a ship bound for Arabia. After reaching Arabia he robbed the child of his ornaments and left him in a desert. A farmer saw the little beautiful child

wandering alone. He took him up and brought him to his cottage. He was then brought up as a farmer's son pasturing and tending cattle and doing the work of the farm. In this miserable life he grew up to be a man of 25 years of age, and the farmer grew very old by the time. Now it was the Egyptian who was doing all the household duties and agricultural work in place of the farmer who was superannuated and led a retired life. So, as a responsible house-holder the Egyptian, in ordinary course of his business, contracted debts, entered into agreements and did many other acts incurring liabilities and obligations and other kinds of responsibilities in the village. He was also married. His king-father in Egypt, after all searches and enquiries that were possible to find the son out, had become hopeless. It once so happened that some courtier of the Egyptian king happened to go to Arabia and to pass by the village, where his eyes fell upon the Egyptian farmer. As the features of the child were visible, to some extent, on the person of the grown-up man, the courtier began to suspect him to be the prince, and stopping short he called the man and asked him his whereabouts. But when he asked him whose son he was, the man pointing to the old farmer sitting there said, " He knows it," as, though the man remembered nothing of his

babyhood, he had often heard the old farmer say that he was a foundling. The courtier went to the old man and asked him whose son the young farmer was, and the old man told him that he was a foundling. The courtier, having recollected that the prince was once burnt on his left shoulder and right thigh by some fire-works displayed in the palace, wanted to see the scars and asked the man to remove his clothes. As the young man put off his clothes, he found the scars on both the places. He at once concluded that he had found the prince. The courtier then took the young farmer aside and told him all about the matter. As soon as the prince-farmer heard of his origin, he became puffed up with joy, and began to pine under his present disgusting miserable life and to pant for home. The courtier then lost no time to inform the king of the matter; and preparations began to be made forthwith to carry the prince. Now, if the prince had not desired to return, there was no help. But he languished under his present misery, loved his parents and kingdom and longed to see them as soon as possible. So the prince was, in due time, carried home back to Egypt. Now, see how many things became necessary for the return of the prince.

Six requisites for final Liberation.

1. The knowledge of his home, of his own natural parentage, of his royal house, of his father's kingdom, where all happiness was in store for him.

2. His greater love for all these than for his Arabian relations with whom he was tied.

3. His comparative hatred for all his present connections that appeared to him now miserable. If these binding connections had not been cut off and his greater love for home had not attracted him, he could not have gone there.

4. Settlement of all his liabilities and obligations, and payment of his debts and fulfilment of his agreements etc., by the help of his king-father through the courtier.

5. His journey to the harbour to take ship for Egypt, with a guide to steer the ship across the ocean by the route leading to Egypt.

6. And some exertions on his own part required for the journey and voyage.

Similar is the case of the spirit on this foreign land; and all these conditions apply *mutatis mutandis* to its case if it is to return home.

So, as to the first condition—knowledge—you have understood from our metaphysical theory what you are, who your father is, and where your real home lies. (2) After learning so much of your real home

and Supreme Father you must have some love and longing for Him produced in your heart. (3) You must feel disgusted with your present relations and connections and your miserable life in the midst of all these. (4) Your debts, agreements, liabilities, obligations and responsibilities are your 'karmas' of many lives which must be worked out with the help of your Supreme Father, and spiritual guide and carrier. (5) Your ship and route by which you have come here and will go back are to be explained to you later on in the explanation of the devotional practice. (6) Your exertions for the journey will be those you will have to make in the practice of the methods of concentration and sublimation, to be explained hereafter.

Now I am going to elucidate at length all these requisites indispensable to a spiritual pilgrim.

You know well that after having descended from its original sphere, through several intermediate planes ~~whose~~ material garbs it is wearing one above another, the spirit is now seated in the physical body and is working in the physical plane, which is foreign to it; and through the five physical senses, the only gates of external knowledge in the physical plane, it is tied and entangled, by self-interest, in several objects. These objects—blood and marriage relations, wealth and property, power and position,

respect and reputation, attractive sounds and sights and many other kindred objects of attachment--have spread such a witchcraft on all sides that the poor soul is, unscrupulously and without any misgivings whatever, arrested and imprisoned. *And the peculiarity is that the soul exults and triumphs over its imprisonment.* It has lost all memory of its original abode. Now, if by learning the description of its Supreme Father and its home of eternal peace and bliss it finds a spark of love kindled in its breast for them, and if it feels disgusted with the miserable bondage, and seriously takes into its head the idea of avoiding the influence of the magic wand of this phenomenal nature and of getting released from the imprisonment after working out all its 'karmas' which are its liabilities, the best and easiest course of ascent is the same natural course of its descent. You know well that this cobweb of the world, so far as it concerns the spirit, is spun and woven by the spirit itself. So it must itself destroy it and take its way up, just as a spider hanging by the thread spun by itself ascends to its starting place by swallowing up and destroying the same thread. In other words, it must cut off the ties of its external connections and invoking the aid of its Supreme Father through love, it must take back the passage by which it has come down. I allude to the solar chain in miniature,

in the animate microcosm. The spirit has descended through the universal solar chain, and in its course of descent took over itself the subtle coats in various planes. I need not reiterate that the spirit is covered up with as many coats as there are planes in the universe, each coat corresponding to its own plane. In short, the microcosm holds correspondence to the macrocosm in every minute detail, though in miniature. All the planes in the universe are duly represented in the human composition, and, therefore, the solar chain mentioned above also exists in miniature in it and holds communion with the universal solar chain, so that what we accomplish in the microcosm we surely accomplish in the macrocosm. If the spirit withdraws itself from all sides and reaches back a particular plane in the microcosm, it decidedly gets back to that plane in the macrocosm. Now it is first to love its Supreme Father, and by dint of the reciprocating love, which it must receive from Him, it must cut off all its ties of external connections and worldly affections and, then, creep back from all its physical sense apertures, through which it is peeping out into this world; and, then, reaching back plane after plane in the microcosm, and leaving in each plane the coat composed of its peculiar form of matter, on which impressions of 'karmas' are stored, it can get back to its final

place of rest and peace in the central region of the universe and have the eternal and infinite peace and bliss.

Now how to accomplish it, is the question.

It has been suggested that at first all connections and affections must be cut off. When these are partially loosened by divine love produced by the knowledge of this metaphysical truth and by the consequent attraction towards the Supreme Father, the diffused spirit-force will be collected and concentrated at its seat in the body by the practice of the prescribed mode of concentration. When the ties are gradually broken, the spirit will at once start on its journey and commence sublimation.

Away flies the bird as soon as it is uncaged and off goes a balloon or a boat the moment it is unfastened. So the spirit will soar higher and higher up in heaven when all its ties are cut off.

Now how to loosen and finally break the ties?

When the cause is removed, the effect disappears of itself. And the chief cause of our ties is the mind, which is, in ceaseless active hostility to the spirit, working the net for it. And the workings of the mind are our 'karmas,' which are complexing our stay in the world every moment, just as the obligations and liabilities of the Egyptian prince to his Arabian relations, family, friends and benefactors

had complicated his stay in their midst. So, it behoves us to check and finally stop the workings of the mind. *But how to do it?*

Three kinds of karmas.

Note carefully. These workings of the mind, known as 'karmas' are, from a particular point of division, divided into three classes :—

The first class, called the 'Stored karmas' (संचित कर्म) is a vast store of the past 'karmas,' which is, under the existing conditions, inexhaustible. They are the reserved 'karmas' taken from each life of the spirit and stored. They are to be worked out in future lives, and, since every succeeding life adds to this store many times more than it subtracts from it, they are ever multiplying.

The second class, called the 'fate-karmas' (प्रारब्ध कर्म), is a limited, subtracted number from the first class to be worked out in the present life. They constitute fate (प्रारब्ध.)

The third class, known as the 'new-karmas' (क्रियमान), consists of those that are being done in the present life, some of which are worked out in this very life, while the rest join the permanent store which constitutes the first class.

It is necessary to consume all these 'karmas' at whatever stage of progress they be, before the spirit can regain its original condition.

For complete emancipation and for eternal freedom from birth and death, it is essential to destroy even the dim and indistinct impressions of undefined thoughts and passing fancies. Even the shadows of momentary, weakest desires that come into, and go out of, the mind, all in a twinkling of the eye, and never return, will have to be obliterated from the mental tablet.

Now, if the inlet of the water in a tank is stopped, the outlet is sure to exhaust it in due course of time. In the same way, if the production of fresh 'karmas' can be brought to a standstill by any means, the first two classes will be consumed in time to come, though our future births and deaths will number beyond computation before complete consumption will take place. And, then, slowly, but surely, the day, though lying unknowably distant in the dark future, will come at last, when the spirit will be finally liberated from these material fetters. But the difficulty is that the past 'karmas' produce fresh 'karmas'. So, no plan for the stoppage of fresh 'karmas' can be successful, if it does not at the same time directly hit the store of the past 'karmas'. It must not only put a stop to the production of fresh 'karmas', but also consume the store of the past 'karmas'.

Now, let us strike at the root of the evil. Let

us see where the true source and course of 'karma' lies. The following instances will serve to point it out.

Suppose, a man is lying senseless. Another man comes with a dagger and an infant, and making the senseless man hold the dagger stabs the infant to death. Do you think the senseless man is the sinner?

Agnostic.—Certainly not.

Param Hansji.—Why? The dagger that stabbed the infant was in his hand.

Agnostic.—But he was not in his senses.

Param Hansji.—All right. Suppose, I am stronger than you and I make you hold a dagger by force and stab a child. Are you responsible?

Agnostic.—No.

Param Hansji.—Why? You were in your senses.

Agnostic.—I had no free will to act.

Param Hansji.—That's it. What causes 'karma' is the free will, produced by egoity, the first coat over the spirit.

Agnostic.—But you have just said that in doing actions a man is influenced by his past 'karmas'; and now you say that his freedom of will produces 'karmas.' So, there is an inconsistency in your theory.

'Karmas' and free-will.

Param Hansji — The first founder of a 'karma' is the freedom of will and, then, that 'karma' becomes the subsequent producer of other 'karmas.' Thus the succession of 'karmas' forms a chain, as it were. In a particular chain or succession of 'karmas' each is both, cause and effect, the cause of the following one and the effect of the foregoing one. Suppose, some years ago, I entered, of my own free will, into an agreement with you to perform a certain deed in this month. Now the time has come, and you press me for the performance, and I am obliged to perform it. In this instance you can clearly see that the deed is actually performed under the influence of the agreement, which is a past 'karma.' But the agreement was made by my free will. This is how a 'karma' is influenced and induced by a past 'karma' and how the first foundation of a 'karma' is laid by freedom of will. This is an example of how freedom of will changes into its opposite. This change may take a minute or a thousand years. So, the first originator of 'karmas' is egoity, and, subsequently, 'karmas' produce 'karmas.'

Where 'karmas' lie stored.

Now, let us see how one can destroy both these primary and secondary sources of 'karmas.'

Since, at our present stage of being, it is generally our 'karmas' that produce 'karmas' by influencing the freedom of will, we are first concerned with the store of the past 'karmas.' Now let us think where, in nature, our past 'karmas' lie stored. We must ascertain the locality, before we can take aim and shoot. It is needless to say that 'karmas' take their rise in the mind, lower or higher, in the shape of thoughts or emotions, which are put into practice by the physical body. And it has been already said that the several coats over the spirit are the various aspects of our higher and lower minds. So, these various coats, vitalised, as they are, by the spirit like our physical body, are the producers of thoughts and emotions, as the case may be. Furthermore, you know that, according to our theory, these coats are made up of subtler or grosser form of matter and that, according to our physical science, every form of matter has a certain kind of vibrations. Every coat over the spirit has, therefore, a certain kind of vibrations. These different kinds of vibrations are our thoughts or emotions of an infinite variety of character.

Agnostic.—Can you tell me what causes a variety of character in these vibrations ?

Param Hansasji.—Yes. You can know from science that physical matter too produces different

kinds of vibrations. 'So, when we come in touch with the vibrations of external objects, they are caught by one or more of our senses, in accordance with the nature of the vibration; that is to say, those relating to form are caught by the eyes, those pertaining to sound are received by the ears and those belonging to taste or smell are taken by the tongue or by the nose respectively. These vibrations are carried by the senses through the physical brain to the mental coats, lower or higher, some one of which, according to some sort of affinity between its own nature and that of the said vibrations, responds to those vibrations by giving rise to corresponding vibrations from itself. Thus the images and ideas of the external objects and their peculiar attributes or properties are formed in the mind. These ideas and images, tinged by the effects of past 'karmas,' give rise to thoughts and emotions, reasonings and inferences etc., which form the bases of all kinds of our desires and passions.

These desires and passions of diverse nature, from their outset to their executed states, through various, intermediate stages of their progress, constitute our subtle or gross 'karmas.' This is how a variety is created in the mental vibrations and in the consequent 'karmas.' Do you understand it? Are you satisfied as to the origin of the variety?

Agnostic.—Yes, thoroughly.

Param Hunsji.—These ‘karmas’ leave their impressions, light or deep, according to the degrees of development of the ‘karmas,’ on the mental coats, where they are first formed. These impressions or effects of ‘karmas’ influence fresh ideas or images, by which and by the combinations and permutations of a large variety of all these ‘karmas,’ ever-increasing varieties of ‘karmas’ take place. So, we now have it that our unworked-out ‘karmas’ lie on the mental coats, where they take their rise. We must, therefore, aim at these coats; and to efface the past ‘karmas’ the necessary methods should be employed there.

*The Methods of hastening the working-out of
‘karmas.’*

The methods of hastening the working-out or fructification of the past, ripened ‘karmas’ and of obliterating the impressions of unripe ones, as also those of stopping the production of fresh ones, are very simple; and, if practised with earnestness, patience and perseverance, *the end in view will be perceived approaching in a wonderfully short space of time.* And, as both the methods are helpful to each other, they should be commenced simultaneously.

The one, in brief, is the withdrawing of the

currents of the spirit from the external objects by closing the sense-windows, through which they go out, and turning the spirit's face internally, in the microcösm towards its subtler coats by perceiving and catching one of their attributes, shape or sound, which will present themselves as soon as the face of the spirit, the attention, is entirely disengaged from all the external objects, and their ideas in the mind, and fully concentrated. These coats will thus be reached and left behind, that is, put off, one after another, in their respective planes, when the spirit journeys back. The ripe 'karmas' pertaining to each coat will be fructified on the spirit's way home, giving their enjoyments or sufferings as easily and briefly as dreams give their own; and the impressions of the unripe ones will be obliterated when the coat is left behind in a fading state. •

The other method, prescribed to stop the source of new 'karmas,' is to give up the freedom of will by committing ourselves and all our belongings to the care of God, our Supreme Father, as an infant, entirely depending on its parents, plays recklessly on their laps. When we fully realize and believe that whatever actions proceed from us are the doings of our Father, through our instrumentality, we are no longer responsible for them. When the individuality of the current, in a sense, merges

into the ocean, the ocean, and not the current, is really the author of the actions that find expression through the passive instrumentality of the current. In this way new 'karmas' cease to be. The two classes of the 'karmas' being thus avoidable and the third class constituting the fate of the present life being, of necessity, worked out during it, we are freed from their clutches and the result is salvation. So, having possessed the knowledge of its legitimate birth, its Supreme Father and His all-happy kingdom, and invoking His mercy and grace and evoking His love as well as, by virtue of the devotional practice, cutting off all ties and tangles of the world and discharging the liabilities of 'karmas,' the spirit, like the Egyptian prince, can go back to its princely condition. Do you follow?

Agnostic.—You have inclosed the world in a nut-shell so that you have explained every thing and nothing. I should request you to deal with these methods at a greater length.

Param Hansji—All right. I shall detail them further for your better comprehension.

Agnostic.—Thank you.

Param Hansji.—When a man has fully, though theoretically at first, understood the real condition of the universal existence in all its minor details and is well acquainted, as you now are, with the identity,

In essence, of all the diversified forms of one reality, he cannot but be impressed with the changeable and perishable state of his own existence, as also of the world of varieties, animate and inanimate, surrounding him and belonging to him. Such an one cannot but feel himself like a stranger in a foreign land—a night sojourner in an inn, a guest in a host's house, always thinking of departing, never establishing unseverable connections with the false, temporary companions. What would you think of a night sojourner in an inn, who might fall in love with the inn-keeper so as to forget his affectionate relations at home? Would you not think him mad who goes out into a jungle, settles there, makes friends with wild birds and beasts, always in danger of being devoured, suffering from hunger and thirst, and inclemencies of weather, oblivious of his sweet, happy home and hearth, of his wife and children, loving father and mother, and of the comforts of the society and all the blessings of life congenial? This world is, similarly, a jungle to us, full of thorns and brambles, ferocious animals, poisonous reptiles, stinking atmosphere and filthy quagmire. Is it not so? Are we not always beset with thorns and brambles of miseries and catastrophes? Are we not earnestly breathing the stinking atmosphere of jealousy and anger? Are we not ever in danger of

painful diseases and injuries ? Is not, every now and then, the thought of the approaching ghostly figure of death congealing our blood ? At every step a danger ! Strange it is, then, if a man of sound mind and mature judgment fails to have the foresight of his end. Every sane and sensible man, realizing this greatest of all great truths, must feel disgusted with the nauseous state of his life. On the contrary, when he has been thoroughly conversant with the All-knowing, All-merciful, All-powerful and Omnipresent attributes of his loving Supreme Father ever ready to stretch out His helping hand to save His drowning children that earnestly, humbly and lovingly pray for His mercy, his heart must yearn for Him ; and the pure selfless love of divine nature lying latent in him must be awakened. As soon as abhorrence towards this worldly life is felt and love for the Beloved Supreme Father is aroused, as soon as the pangs of separation between the current and ocean are felt, the linking thread of this side (the world) begins to be slackened and the broken link of that side is tied and tightened.

It will not be out of place to mention here that just as there are invisible currents of electricity, magnetic and other forces in nature, so there are currents of spirit-force issuing forth from the sentient entity to all the objects of love and affection,

which are binding it, strongly or weakly according as the love is more or less intense.

So, when these currents are loosened or broken, and a fresh one issues forth, in the opposite direction, and touches the Ocean of love, a mighty current, or, rather, a torrent, of intense love issues forth from the Ocean in response to it, and strikes the earthly lover, and, then, the two become the lover and the beloved of each other. As the strings on this side, though loose and weak, are many, and that on the other only one, but the mightiest, there is for some days an actual tug-of-war match ; and it is plain the mightiest must win it. Therefore, the intending pilgrim is not for a long time, the bone of contention; as, when in the heat of struggle, the force of the worldly connections, begins to be exhausted, the happy withdrawal towards the happiest Home commences; and the journey becomes easier and easier day by day.

Concentration and sublimation of soul.

But the soul is not to rest content with this passive love-making. This love, devotional and divine, is the outcome of the true divine knowledge; but so far it is inactive and distinct from devotional practices—active steps—which are necessary and which must naturally follow it.

Our next business is to close the sense-windows, chiefly two of them, eyes and ears. The reason, why only these two have been selected out of five and why they should be closed, is that of all the five senses whose objects have caught up and confined the soul in the world, the sight and hearing have proved to be the most potent ones. It is by them that the greatest fascination and the most tangly trap are spread. Likewise, those attributes of the soul (the spirit-current and its coats) within, on which these two senses can be exercised, have been found to be most captivating. By the closing, therefore, of these two senses against the external world and using them within, the concentration and sublimation of spirit can easily be effected. You know that every kind of matter has a form. You also know, there are peculiar vibrations, and consequently, there is a peculiar sound, in every form of matter, however subtle.

These are perceived as soon as the attention is turned away from all the objects without and their ideas within; and the practice is facilitated in proportion to the amount of love for the Supreme Father and the relative amount of disgust with the world, because the withdrawal and elevation of the spirit-current in that case is accordingly more or less natural and free. To enter into minor details of the

devotional practice is not our present concern. Suffice it to say that by catching the attractive sights and sounds within, the spirit can exalt itself higher and higher, as in a pitch dark night a twinkling light or a vibrating sound at the destination is a sure guide to the erring steps of a wayfarer. Marching thus on its journey the spirit-entity reaches, in due course of time, plane after plane, leaving behind the coat peculiar to each plane and working out, with a dream-like ease, the ripe 'karmas' and destroying the impressions of unripe ones pertaining to each coat.

How stored 'karmas' are consumed.

All the 'karmas' are gradually worked out when, in conformity with certain laws of nature, they are brought before the face of the soul, which is attention. When the attention is directed to the place where they remain in deposit, they must be worked out, there and then; and as there is no physical body there, and the soul is marching fast, the sufferings and enjoyments of their effects are very brief and passing like dreams. And the unripe 'karmas' being only in thought form, which have not yet had the occasion of moving their possessor to proceed, beyond themselves, to action or effort, in any degree, they are easily obliterated owing to his or her disgust with, and the cessation of desire for, all that gave rise to them. In this way the reserved

store of the past 'karmas' is gradually consumed. Such of them as are to be worked out through the physical body are included in the *fate-karmas*. This method for the consumption of the store of past 'karmas' having been duly explained, I next dwell upon the other method for the stoppage of the production of the new 'karmas.'

*Desireless actions, possible through resignation
of Self and love for Him.*

In believing ourselves to be the free doers of the actions that proceed from us, we take the entire burden of responsibility on ourselves. If we, on the other hand, believe and fully realize that we are only currents of the Supreme Spiritual Ocean, or rays of the Supreme Spiritual Sun, or parts of the Whole, and that we, the parts, move as we are made to move by the Whole, in the interest of the whole, and not in our own, as the parts can have no interest separate from that of the Whole ; and if we merge thus our individual will into the Universal Will, the parts or currents can neither go astray, nor against the will of the Whole or Ocean, nor can they be held responsible for the actions. And, when there is no responsibility, there is no return.

And, when thus the thought of return or result disappears, there is a full stop to the production of new 'karmas.' This is never so easily done as

said. The other requisites, when secured, greatly help us in this. The greater grows our love for our Supreme Father, and the more advanced we are, degree by degree, in the practice of concentration and sublimation, the fuller is our realization of the Truth, and the more desireless become our actions. The reason is that the intensity of our love for our beloved Supreme Father gradually diminishes, and finally destroys, our freedom of will and the idea of the independence of our existence, just as the profound worldly love strips the lover of the freedom of will in proportion to the amount of love he bears for his beloved. Let me appeal to your sentiments here quite pertinently. If you have the sweet experience of worldly love, as every human being, more or less, has, you must be aware that the lover takes pleasure in being advised, guided and commanded, in every thing he does, by his beloved. He gladly resigns himself to the will of the beloved. His chief happiness consists in identifying himself with his sweet-heart, and he exults over his success and triumph, if he finds himself repaid in love equally by his beloved. In short, the love is never successful and perfect, unless and until the lover becomes the beloved of his own beloved. Such instances of worldly love are not rare; though extreme cases, where love has exactly coincided with *lunacy*, are

rarely met with. But, even ordinary cases are quite sufficient to make one realize how Divine Love can destroy the freedom of action. In this way, Divine Love gradually, as it increases in the lover for the Supreme Beloved, stops the production of new 'karmas.' The practice of concentration and sublimation helps a good deal in this in the following way. It, by degrees, consumes the stored 'karmas.' Internal experiences are gained in the practice to the extent the stored 'karmas' are destroyed. These internal experiences—esoteric visions etc.,—of the Divine, proportionately, as they are gradually gained, increase the Divine Love in the practitioner. In the same proportion, in which the Divine Love increases, the individuality, the pernicious egoity and the independence of will gradually merges into the Supreme Will of the Supreme Beloved. The less the independence of will, the less are independent actions, and, consequently, the less are new 'karmas.' A time comes when the production of new 'karmas' is thus altogether stopped.

It is needless to say that the second class of 'karmas' of the practitioner—namely, those constituting the fate of his present life will be worked out in this life more easily, and their effects felt less keenly, than in the case of a man

unconcerned with these matters ; since their effects are considerably divested of their sharpness by the practitioner's divine love and the devotional practice and the belief that every thing happening to him is meant by his loving Supreme Father for his good and good alone. But none of the requisites, even if secured, can by itself ensure success. Their combined force will bring the goal within our easy reach.

They become the causes and the effects of one another and, therefore, help and promote one another. First the true exoteric knowledge of the Universal Existence is necessary. That knowledge awakens Divine Love. The Divine Love promotes the concentration and sublimation of spirit, which in its turn, destroys 'karmas' and then helps in closing the source of new 'karmas.'

But it is the lightness of the burden of 'karmas' that induces the man to seek and receive the true knowledge of the Supreme Being which (knowledge) becomes the source of Divine Love. With the heavy load of 'karmas' the man turns a deaf ear to what is said to him in this connection, not to say of his seeking and receiving the knowledge. When he is labouring under the weight of 'karmas', all advice falls flat on his ears. On the contrary, he hates such talks. Have you not noticed that there are men in

every congregation, who are, at the time of religious services, either thinking or talking of their own private affairs or dozing? I have seen men who would leave the place when such a talk commences. They look down upon religious men. They are, beyond all doubt, groaning under the hard pressure of bad 'karmas.' As to the weight of good 'karmas,' they tinge the purity of religious spirit with selfishness.

Again, the Divine Love and devotional practices open the door of esoteric knowledge, which corroborates and verifies the exoteric knowledge, and confirms the belief of the practitioner, who thereupon devotes himself to the practice more ardently and with more intense love.

In short, all the requisites move in a circle, one causing the other. It is a rosary, as it were, with no fixed top-bead; for all the requisites are produced by different causes. But, for all men generally the comparatively right bead to begin with is to understand the theory which furnishes the exoteric knowledge of the origin of spirit, explains the object of life, points to the goal and shews the way to it. After receiving this theoretical knowledge, the devotional practice with all its essential adjuncts should be commenced.

It is then and then only that we can hope to consume all the classes of 'karmas,' in due course of time, and then the victory is complete and the true salvation is the result. Is now the world inclosed in a nut-shell, as you said, unfolded in its full dimensions ?

Agnostic.—I have nothing but thanks to give you in return.

Param Hansji.—Reserve them, please.

Agnostic.—Will you allow me the liberty of asking one question in this connection ?

Param Hansji.—By all means.

Agnostic.—You have just now said that the weight of 'karmas' prevents a man from attending to such matters. Do you mean to say that all sorts of 'karmas,' good or bad, prevent him ? I think, good 'karmas' tend to create an inclination in the doer towards this subject.

Param Hansji.—So far as true emancipation of the spirit is concerned, there is little difference between good and bad 'karmas.' But I think to-day we are now getting late for our supper, and these points require much time. I, therefore, think it proper to postpone this to the next day. This discourse, I think, has been sufficiently prolonged. We had better conclude it here.

Agnostic.—I agree with you. I shall be the last person to stand in your way to your supper, which must be getting cold, and so, Good-night.

Param Hansji.—Good-night to you. I thank you very much for your sparing me to fulfil the expectations of my supper waiting so despondently for its relisher.

TENTH DISCOURSE.

True Emancipation (*continued.*)

Agnostic.—Good evening to you.

Param Hansji.—Good evening. Your yesterday's question is fresh in my memory. Sit down, please. I shall presently proceed to answer it.

'Karmas', that help spiritual exaltation.

Though good and bad 'karmas' are diametrically opposite to each other in their effects, yet in regard to this subject of salvation, both are equally preventive. From the qualitative point of view 'karmas' are again divided into three classes.

(1) Those that are done deliberately with the hope of some particular reward. For example, charity in various forms is generally done with the desire of wealth or of begetting a son, or of recovery from illness, in the present life, or of going to

paradise after death and the like. They originate in the higher minds and are called good 'karmas.'

(2) Those that are done impulsively and inconsiderately for the gratification of passions and bad tastes, which directly or indirectly cause some pain or harm, of whatever kind or degree, to others. They originate in lower minds and are designated bad 'karmas.'

(3) Those that are done without any desire or hope for return, with the idea, pure and simple, of doing one's duty. The doer thinks himself merely an instrument in the hand of the Whole of which he is a part. He sinks into such extreme humility that he forgets self. He is entirely devoid of the effect of egoity. Such actions originate in spirit and may be called inegoistic actions. They are actions in in-action, or, strictly speaking, according to some philosophers, no actions at all.

All the three sorts of 'karmas' have their own peculiar effects. All the kinds and degrees of prosperity and adversity, happiness and misery, that we find in the world, are the results of good and bad 'karmas.' From the emperor down to the starving beggar, from the healthiest and strongest down to the sickliest and the weakest, from the most learned to the most ignorant, all are the effects-incarnate of the numberless varieties of good and bad 'karmas.'

Among them we will find here and there, in a microscopic minority, some in possession of the effects of inegoistic actions or actionlessness. And it is this class of men that find themselves devoted to the selfless cause of true salvation, the fulfilment of the real mission of spirit on this plane. The reason is plain. Of the first two classes of 'karmas,' the bad being out of question, the good ones are worked out, when the desired object of happiness, imperfect and transitory as it is, has been gained ; and evidently their effects then cease to be. Even among those that appear to be religious and doing religious practices, most are such as are actuated by selfish motives. They are certainly influenced by their past good 'karmas' and are now doing good 'karmas.' They are reaping good fruits and sowing good seeds again. But they are neither candidates for eternal emancipation, nor nominated for it as yet. By seeing, therefore, large numbers of men apparently engaged in religious practices, do not think they are all candidates for true salvation. In religion there are two classes of religionists, higher and lower, noble and mean, selfless and selfish. Those, who love and adore God for God's sake, are high and noble, while those, who worship God or gods and goddesses for their own sake, for some mercenary ends, are low and mean. They get their

wages, and there their worship ends. That is actually bargaining and bartering, and no religion in the strict sense of the word.

. *Gods, Paradise and Hell.*

Incidentally, though quite relevantly, it may be mentioned here that the results of worship and other good actions, in such a religion, are enjoyed, not only in this world, but in other worlds and other planes also; as those of bad actions are suffered elsewhere too.

Our modern astronomical researches have discovered that other planets, such as Mars etc., are all, like our own globe, inhabited. It is quite possible, then, that some of them may be the places of greater happiness, and some of greater miseries, than this earth. They are all, of course, in the physical plane, and from our own metaphysical theory we can infer that, inasmuch as spirits pass through several subtler planes, numbers of them must be inhabiting innumerable worlds in all these planes. And it is necessary, of course, that all the subtler planes are the planes of much greater happiness than the happiest part of the physical plane, because the greater the subtilty, the greater must be the pervading spirituality and, accordingly, the less grossness, and, therefore, the greater must be the enlightenment and intelligence, wisdom and

power, joy and happiness, in the denizens of those planes. The spirit-entity is all-bliss and all-knowledge. When the coats over the spirit-entity are subtler, more freely are exhibited all these attributes of its.

Agnostic.—You say that spirit-entity is bliss personified, but that the attributes of the spirit being covered and concealed by matter in these lower planes, we do not feel here its real condition of blissfulness. Can you prove that it is bliss personified?

Param Hansji.—From our experience of our present condition we know how we receive a sensation of pleasure. We first love and desire a thing, or feel the want of a thing. We, then, make necessary efforts and exertions to get it. If we succeed in getting it as the result of the mature 'karma' done for it, it gives us pleasure. All such pleasure-giving objects are outside us. Their impressions and effects enter our being through senses which have power to receive them. It has been already explained that the powers of all the senses are among the essential attributes of the spirit and that matter being only a condensed form of spirit-force, atoms representing those particular attributes of spirit in matter have been used in the construction of sense-organs in the bodies. Similarly, all the

worldly objects that give us pleasure through various senses are made, like the rest, of various kinds of atoms representing various kinds of attributes of spirit. This proves that all, that gives us pleasure through our senses—beauty, odour, sound, flavour etc.—are attributes of spirit. Spirit being developed into matter, all these attributes of spirit, like others, are developed into so many kinds of atoms in matter, which form material objects that have become the pleasure-giving objects of our senses through eyes, nose, ears, tongue, etc., respectively. Various amounts, kinds and degrees of pleasure, they give to a particular sense, and various amounts, kinds and degrees of pain, they cause to that sense, depend on the various degrees of abatement effected in the corresponding attributes of spirit (of whose atoms they are made) owing to various distances from the most spiritual centre. And all, that is agreeable to the spirit, must naturally belong to it; and what is disagreeable and obnoxious to it must be the effect of the development, into different and opposite, gross form, of its (subtile) qualities; and pleasure-giving effects are agreeable to it. So all the pleasure-giving effects are in the spirit to the highest degree. The spirit-entity is, thus, bliss personified.

For the same reason the lives of the inhabitants of those planes must be longer. You know, death,

in any plane, is only a change of the coat belonging to that plane, and that the greater the subtilty of the coats, the more durable and lasting they must be. It is, therefore, essential that, in taking out the 'karmas' to constitute (the fates of) our lives, from the vast store of the past 'karmas,' the wisdom of nature has to limit the number of such 'karmas' in consideration of the limit of durability of the matter in that plane, which is used in forming the coat of the spirit. In other words, besides many other considerations in limiting the length of life, the limit of the durability of the material, required to compose the coat of spirit, is an indispensable consideration.

So, the subtler the plane, the longer must be the life of an inhabitant in that plane, though its length may be also subject to the number of the necessary good 'karmas' as well as to the required amount of their goodness. The long and short of it is that in subtler planes there must be denizens, as in our own, and that they must be enjoying proportionately happier and longer lives there. It is no wonder, then, that gods and goddesses, believed in by polytheists, are these denizens of subtler planes.

From all this we can fairly conclude that, when the amount of goodness or of badness of 'karmas' of any particular soul exceeds that which can give

it the happiest or the most miserable kind of life in this world, it is sent to other happier or more miserable regions to enjoy or suffer. By the bye, it may be relevantly observed here that it is not an impossibility, as some suppose, but rather a probability nearly amounting to certainty, that places called paradise and hell exist in higher and lower planes.

• *Good 'karmas' are gold fetters.*

So, unless a man works out his way to eternal emancipation in accordance with the most rational and most scientific methods suggested to you, his spirit cannot regain its original condition. And only that condition being beyond the touch, power and scope of matter, and free from changes, the doer of good 'karmas' cannot be released from the influence and association of matter, and, therefore, cannot, for ever, get rid of the painful succession of birth and death. Though he may be able, by virtue of good 'karmas,' to enjoy exceedingly happier and inestimably longer life in higher planes, yet, so long as he is in the least touch with matter, however pure, below the Central Region of the Universe, he is in the jaws of death, which must, one day, bring him down to this and still lower regions.

To one, who has clearly understood this great

metaphysical truth, it is quite evident that eternal liberation of spirit could not have been the assigned effect of any 'karma.' The reason is that 'karmas' were designed and originated only with the view of accomplishing the perfect involution of the spirit, in the higher mental and lower mental planes created for that very purpose and no other. 'Karmas,' therefore, could not proceed from the spirit, whose chief object is to go back to its own plane. They proceed from its mental coats, whose object is to take it down to nether regions, for which purpose alone they have been framed. The laws of 'karma' have been enacted by the genius of nature for the government of these regions solely in keeping with, and purely for the fulfilment of, the aim of the creation. The laws, having their causes and sources in these planes, where matter has a greater or a smaller part to play, are meant to arrest and confine, and not to release and free, the spirit. So, good 'karmas' are meant to exercise a charm to entangle the spirit by the temptation of a pleasurable end, though it might be preceded by painful means and efforts; as bad 'karmas' are intended to keep the spirit in the black-hole of this plane by painful end, though it might be preceded by some immediate, momentary pleasure of a low kind.

The two classes of 'karmas' are, as it were,

gold fetters and iron fetters of the spirit.

If the good 'karmas' had had the effect of producing an aspiration for salvation, kings and emperors, who are the best examples of the results of good 'karmas' must have topped the list of the candidates for salvation; on the other hand, we find most of them among the worldings of the world, deplorably oblivious of God. Therefore, only inegoistic action is the cause of eternal liberation.

The origin and results of inegoistic actions.

Agnostic.—You are quite true. But let me know for goodness' sake whence and how comes in man the seed of what puts him on the way leading to the attainment of any one of the requisites, which particular requisite becomes the cause of other requisites. This is a great riddle and you have not yet solved it.

Param Hansji.—Certainly it is a great riddle, but it has its solution. The seed, you refer to, is sown by an act in which one happens to perform a duty of one's quite selflessly, purely for the duty's sake ; or by some unselfish yearnings towards the Supreme Saviour, accompanied by sincere, humble, and helpless tears at the time of overwhelming pain and misery, when one so resigns one's self to His will and sinks into such extreme humility that one forgets one's self ; or it is sown by some piece of

service done quite disinterestedly to a spiritual adept, or to one who is marching on the path to true salvation, or by some sort of help rendered to one most needy, purely out of pity on one's heart-rending condition, when no idea of doing good crosses the mind.

Only one stroke of body, or one flash of thought in the mind, of such a type is quite sufficient to form the nucleus round which others of kindred denomination begin to gather ; and thus it forms, in course of time, in one or many lives, the basis of the requisites, which are, degree by degree, developed.

Such a soul becomes a seeker of the truth in the life, in which the merit so produced is developed sufficiently for the purpose. All those, who are seekers of the truth, among our contemporaries, must have passed through several stages in several lives after the seed was sown in them.

Agnostic.—But how are these doings developed? Where do they lie in deposit? They are no actions, and, therefore, neither they, nor their impressions, can remain on the mental coats of the spirit. They are no 'karmas' at all and, therefore, nothing.

Param Hansji.—Such selfless, inegoistic actions are the work of the spirit, as distinct from the mind; and, since the spirit in its original purity is a part of the Spiritual Whole, and, therefore, identified with

the Whole, the work of the part is the work of the Whole.

So, when by the mercy of the Whole, the seed of such a merit is once sown in any of the individualized parts, it remains on that part, awaiting germination and growth, which must come in due time. You know, all, that has the slightest tinge of selfishness, is the work of the mind, and that having no selfishness at all is the work of the spirit.

So, if the bodily action constitutes such a seed, such as the discharge of a duty for duty's sake, it germinates into the disposition of doing selfless actions; if it consists in a flash of thought in the mind, like an humble and unselfish yearning towards the Supreme Saviour, in extreme misery, it produces devotional love. In cases of some unselfish service done to spiritual adepts or the like, they are sometimes mercifully inclined to impart, in return, to the doer a smattering of the great truth by some short informal preachings; and the effect of that merciful return has its development; in due course, and then puts the soul, wherever it be in the human garb, on the track towards the thorough Divine knowledge.

This is why we find that, in the candidates for eternal liberation, some one of the requisites is in prominence, and the remaining ones are produced

subsequently, and improve slowly, until the practitioner reaches the stage, where all the three preliminary requisites mentioned above become one.

Agnostic.—You have used in the last answer the expressions 'bodily action' and 'a flash of thought in the mind,' but how is it that these, as you say, are the actions of the spirit? How can a bodily or a mental act be an act of the spirit?

Param Hansji.—Body and mind are the instruments of expression of selfless spiritual inspiration. The first vibration of such a will, undoubtedly, originates in the spirit-entity.

Agnostic.—Is it not possible, under any circumstances, to secure true salvation by developing, through constant repeated thinking, the knowledge of this metaphysical truth into the belief that the spirit-entity is only a part of the Spiritual Whole, as a particular school of philosophy recommends?

The Modern System of Vedanta.

Param Hansji.—I think you allude to the modern system of Vedanta. Well, it recommends the realization of the Truth and an esoteric insight into the mysterious reality of nature by means of theoretical, exoteric knowledge. But it is greatly mistaken. The whole of the knowledge, it professes to possess and to impart to its votaries, is only a part of only that much of the metaphysical whole,

which can be theoretically known. It knows nothing of the origin of matter, whose existence it is compelled, by the indisputably strong evidence in practical life, to admit. All that it says is that there is *One without a second*, that the idea of diversity is produced by ignorance and illusion, that this ignorance and illusion is dispelled as soon as one is conscious of it by realizing the oneness of the Universal Existence, and that for the realization of this Truth nothing more is needed than the constant, repeated thinking over, "I am God and God is myself." And, then, supposing themselves to be God, the followers of the reformed Vedanta begin to think that no actions can affect them. They do not know what illusion (मया) is and what causes it. Then, the illusion which they thus seek to dispel has a stronger hold on them. Their egoity, which is the root of all evils, gets stronger and makes them perpetrate sins and crimes of the ugliest type with impunity. You yourself have had a bitter experience of it. These men, metamorphosed into God, regard all devotion unnecessary. They are really the worse for their religious beliefs. Indeed, there is one Reality and all without a second in essence, but that One has assumed numberless varieties of forms and conditions due to certain causes, as has been explained to you. From the outlines of

the Form of God, as described before you, you can very well understand that God is, in one respect, Omnipresent, and in another respect He is localized. The centre of all-pervading spirituality is our God proper. The centre is the head of the limitless body of Universal Self, as the sun is the head of the solar system. And the spirit-entities are the rays of that sun. So the relation between God and the spirit is that of the sun with his rays or that of the ocean with its spray. Suppose, one of the ocean currents fell on the muddy shore and mixed with mud, can you say it has the qualities of the ocean in that condition? Notwithstanding that it is one with the ocean in essence, it has none of the powers of the ocean so long, as it is covered with the coats of mud, though mud is also a grosser form of the same matter of which the ocean water is a subtler form. None can call the water of the current in mud by the name of ocean ; nor can that water in mud get back to the ocean by itself. It requires the help of the ocean to go back to it. If the ocean take pity on it, and send another stronger current to it, which may sweep it back to the ocean, it will again be one, with the ocean. And to excite the pity of the ocean, the current water in mud will have to love and pray the ocean. In the same way, the spirit-entity, ensouled and embodied here, will have to love and

pray God to excite His pity; and, then, He will send His mightier and purer current that can take the spirit-current back to Him. It is then and then only, and not till then, that the spirit-entity can regard itself as one with God. Such mightier and purer currents, the representatives of the Supreme Being, are always present in all the regions, always ready to sweep back the spirit-entities that approach them with love and devotion.

Agnostic.—Are there any such currents present in this world? Where are they?

Param Hansji.—Why? Who unfolded this metaphysical truth, this divine knowledge, this mystery of mysteries? Who revealed these unknown ways of devotional practice of concentration and sublimation for the imprisoned spirit? Do you think I have concocted the whole thing from my own imagination? I am only passing on to you what I have received from the Saint, Who is always graciously pleased to confide me with it. They are in the world, and whoever seeketh them, findeth them. But sincerity and earnestness, patience and perseverance, are necessary. And, when one meets them, rest assured one's fate is cut and dried, and eternal emancipation is sealed. But love and devotion are essential.

Ask the modern Vedantist whether he has dispensed with love and devotion only in the matter of religion, or in all his worldly affairs as well. He would do all sorts of menial service to flatter and cajole and please the gods of the world. In his sickness, he would be a mean and meek devotee of a doctor-god. If in service, he would spare no pains to please the officer-god. When in need of money, he would humiliate himself before the money-lending-gods. In case his godship is pleased to break any law of the Penal Code, then you will find him disgracefully cringing in the custody of the police-gods. In short, in all matters of practical interest in the world, he is a slave of every body, he has to do and deal with ; but in the matter of religion he would become God and " heave his haughty head high." Let him think in his heart of hearts, whether he feels what he says, whether he has attained to the omnipresence, omnipotence and omniscience of God.

The meditation of the Omnipresent form impracticable.

There is another offshoot, of a recent origin, of the Hindu religion, which maintains that God, soul and matter are three separate eternals, that God is formlessly and equally pervading the limitless space and the other two eternals—all animate and inanimate beings — through and through, inter-

penetrating every minutest part, every atom and every abstract quality or property, spiritual and material.

It recommends to the second eternal, the soul, the meditation of the first, God, in His infinite, omnipresent and formless form, and also of His perfect qualities, so that the meditating soul may gradually approach and reach perfection, though, as it holds, the soul can never be perfect, or perfectly and permanently liberated from the bondage of the third eternal, the matter.

Evidently, the meditation so recommended is, in the first place, impracticable, because the formless, infinite Being cannot be conceived by the human mind. In the second place, it is useless, because God, with all His perfect qualities, is already pervading and interpenetrating the soul, its mind and body, and all the abstract qualities of the three. He is within and without. He is inside every conceivably and inconceivably minute part of everything, spiritual or material. His perfect qualities, according to the theory under discussion, are already permeating us through and through, leaving no room for more. What is the use, then, of the meditation so recommended?

Desireless actions alone cannot lead to salvation.

Similarly, there is a sect of religionists who

assert that only the desireless 'karmas' would secure them eternal liberation.

In the first place, to do an action desirelessly is impracticable, since the effects of past 'karmas,' stored, prevent the future actions from being desireless. All, who begin this practice, find it impossible, and give it up hopelessly. In the second place, even if it could be done successfully, it would take a duration of innumerable future lives, before the object in view could be attained, because, by this process past stored 'karmas' would be consumed only by being worked out in successive real lives like the present life, and new ones would not be formed. But even then the eternal liberation would be impossible. The spirit may reach a plane, where its happiness and the length of life may be great beyond human conception, but, at last, time will come, when it will come down again to suffer the rotation of birth and death in lower planes. The thing is that there must remain certain 'karmas' too subtle to be worked out in the bodies of grosser matter. Those subtle 'karmas' are the vibrations on the first, subtlest, coat over the spirit, which take their rise in response to very high and noble ideas of extremely abstract, and reflective nature, and extraordinarily profound, philosophic thoughts, that meet with the momentary, faint approbation,

and acceptance of the person concerned. They too leave their impressions on the subtlest stratum of the first, egoistic, cover over the spirit, and cannot be obliterated, unless the approbation is changed into disapprobation, just as the impressions of 'karmas' are obliterated only by the cessation of the desires that originally caused them. They are sufficient to give the soul a rebirth where grosser 'karmas' at once begin to be made and worked out, leaving a residue to form the basis of the store of 'karmas' like the previous one.

They cannot be destroyed except by the exaltation of the soul through the devotional practice referred to above, by which it will go up past by them, trampling them underfoot. Just as an oil-pot, full of oil, required to be made fit to contain milk, can be emptied by means of a spoon; but it can never be cleaned enough by that means, and requires the use of a different process of cleaning; otherwise, it remains fit only for a greasy substance like oil; in the same way, the 'karmas' over the spirit may be consumed by being worked out in real lives, but a residue will always remain, unless a different process of destroying it is employed. That residue will not let the soul be fit for further exaltation; and it will remain fit for the lower regions only. .

So, all the methods suggested above are

indispensible for the eternal liberation in view. Do you understand it ?

Agnostic.—Yes, I do. But suppose a man, after commencing the practice of the prescribed methods, dies. Is he again lost, as he was before his mind tended to this side ?

Param Hansji.—You have now known enough of this metaphysical theory to understand that, according to his good and bad 'karmas,' he will have another life, and that whatever he will have done in the last preceding life or lives will be intact in his possession, and awaken him at the suitable time. He will then again begin where he left, just as a tailor at work feels sleepy, and putting aside the cloth in hand, with his needle in the last stitch, sleeps ; and, when he wakes up, he begins again where he left. It has already been explained to you that the effects of these doings too remain with the spirit, and can never be wiped off. Such a man, therefore, can never lose himself again.

Agnostic.—What is the efficacy of such actions as 'Havan,' 'Sandhya,' 'Namaz,' Service and other performances of religious ceremonies ?

Efficacy of Havan, Sandhya, Namaz etc.

Param Hansji.—They are good actions and produce good 'karmas,' if performed with some desire. Their fruition consists in the fulfilment of those

desires, in course of time, if and when the amount of virtue, required by the rigid laws of 'karmas', for the fulfilment of those desires, is secured. If they are done with the desire of happiness in general, they take the soul into suitable positions in this plane or in any higher plane under the same laws. If they are performed desirelessly as a duty, and out of love for the Supreme Being, they ultimately place the soul on the road to eternal liberation.

Men have different ideas about salvation. Some desire paradise, and regard the attainment of it as salvation. Enjoyments in higher planes are what we generally understand by paradise. So, there is difference between temporary and imperfect salvation and permanent and perfect salvation. Likewise, we have more impermanent forms of salvation in happier conditions in this world and in this life too. But eternal and perfect salvation is quite another thing, though temporary, imperfect, salvations like these are also necessary. Perfect evolution is attained by repeated alternations of temporary involutions and partial and temporary evolutions. It can not be secured without divine knowledge, devotional practices and desireless actions, whose chief source and chief support are divine spark of love. It *must* be kindled.

Divine Love.

Divine love is essential for this purpose. You know, even in the world nothing can be done without love. You attain worldly objects, when you love them and, also, those, for their sake, who can give them to you or assist you, in any way, in the attainment of them. Your wife is not your wife if there is no love between you two, either for her sake or for the purpose of begetting children you love to have. If you do not love your parents, brothers, or sisters, you live separately from them, altogether unconcerned. If you love service or money, you will have to love, or pretend to love, those that can give it, and so with everything. Similarly, if you love your Supreme Father, you must reach Him. A pretence or show of love would not do, as He is omniscient. A desireless action is a service to Him, and rouses His love towards you: just as, if you do some service to a man in the world and desire no return from him, he cannot but have his love roused towards you. And the end of all love is the meeting of the lover with the beloved. So all religious performances have their proper effects. I hope, you understand what the requisites are, for the true, permanent, salvation, like those that became necessary for the return of the Egyptian prince to his father's kingdom.

(i) Knowledge of the real home, and of the legitimate origin is the exoteric knowledge of the Universal Self in all His parts, as detailed in our metaphysical theory.

(ii) Love for parents is the divine love for Supreme Father.

(iii) Disgust with, and renunciation of, the present relations and connections are likened to those we have in respect of all our worldly relations and connections that are binding us fast here.

(iv) Discharge of debts and liabilities is the fructification of our 'karmas.'

(v) Our ship is the Sound vibrations which we are to catch in the devotional practice; and the route is the solar chain in the microcosm.

(vi) The exertions required for the journey and voyage are those we have to make in the devotional practice.

So I have finished what I had to say. You are now in full possession of my ideas on theism and theology, metaphysics and religion. You now clearly understand, I hope, that in catching the glimpses of the Truth, the various schools of thought and different sages of the world have been, more or less, successful. Their researches in this direction have not been in vain. They are all

true in their discoveries. If there are any apparent differences between their findings, they may well be likened to those between the discoveries of four blind men, each of whom formed the idea of the body of an elephant by feeling. One of them happened to feel one of his legs, and declared the body to be like the trunk of a tree; one, who chanced to put his hand on the trunk of the elephant, said that his body resembled a water-pump; the third one, who caught hold of one of his ears, gave out that he had the shape of a fan; and the fourth one, who felt his belly, compared him with a piece of rock. They were all true in part. But one, who saw him with his eyes, could see him in full. Similarly, the saints, who have seen the Whole and known the Whole, can say what the Whole is like in reality; and the blind like us can glean from them something, and form a rough idea of the Whole in theory, and, subsequently, in practice too, if merciful saints take pity on our wretched conditions, and condescend to extend their grace to us. They are ever present among us, and reveal themselves to those of us, who are earnest and sincere seekers. The seekers are blind and can not recognize them; but they can know their sincerity and catch their hands and lead them. So the Truth, I have propounded to you, is not a conjecture of my mind, but a reve-

lation based on their thorough asoteric insight into the reality of nature. This is the knowledge that embraces and reconciles all systems of metaphysics and theology, and assigns to each its due and deserved place in the Whole. Thus you find that Materialism, Dualism, Pantheism, Polytheism, Monotheism and Trioism are true, each in its own way. You have known the realities about God, Spirit, Soul, Matter and Mind. You understand why a man is man, and how he can be one with Him who made him man.

You have now before your mind's eye a clear map of the macrocosm and microcosm, with their three grand divisions, purely spiritual, material and semi-material, each sub-divided into planes and sub-planes, and with some other necessary minor details about innumerable worlds in each sub-plane and innumerable spirit-entities, in unknown varieties of shapes and forms, inhabiting each world. You can have in your mind some rough idea of the extremely dazzling brilliancy, and perfect Wisdom and Intelligence, Love and Knowledge, Happiness and Peace, at the centre of the Infinite Universal Self.

You know how you can get back to your home of peace. You know the route and conveyance, which are natural—the same by which you have

come down. Is not all this natural ?

Agnostic.—Yes, quite so. But I have to ask some more questions.

Param Hansji.—Yes, you can freely ask them. But we had better put them off to to-morrow. We have had enough to-night. Isn't it ?

Agnostic.—Yes, undoubtedly.

ELEVENTH DISCOURSE.

True Emancipation—(continued.)

Param Hansji.—Now what are your questions?

Agnostic.—You say, on one hand, that the object of life is happiness, and, on the other hand, you say that the desire for happiness produces a 'karma,' which catches and confines and keeps the spirit in material regions. There is inconsistency in this. There you appear to mean that the object of life is to be caught and confined in these material and semi-material regions and not to go higher; and again you say that the mission of spirit is to go back to its original abode. There seems to be some self-contradiction in these statements.

That happiness is not to be measured by this happiness.

Param Hansji.—Perfect and eternal happiness, eternal emancipation, the withdrawal of the current into the ocean, are all synonymous. A novice or layman, who knows nothing of philosophy, metaphysics and religion cannot understand this

phraseology of spiritualism. He cannot comprehend what desireless and inegoistic actions, eternal emancipation, withdrawal of spiritual currents to the Spiritual Ocean etc. mean. There are men, who, by the effect of their past 'karmas,' have a natural dislike for religion. They do not like even to hear anything of it, and regard God and religion as nonsense. They look down upon any body talking on that subject. They think that God and soul are the meaningless beliefs of ignorant, over-credulous persons. They have jaundiced eyes, deluded senses and perverted minds. They have not been taught to value anything beyond happiness. The idea of happiness they have is derived from their experience of the worldly happiness. So the real object of life has been put into the disguise of popular ideas and a familiar garb of language. That condition of eternal peace and bliss is really infinite times more than what we mean by this worldly happiness. That condition is not to be found in the world, and, therefore, it has no name here. The best thing in the world is happiness. Therefore, the highest spiritual condition has also been called by the generic term 'happiness.' There is an infinite variety of kinds and degrees of 'happiness,' in the world; but the lowest as well as the highest condition of it is expressed by the same term, our language being imperfect. At first the agnostic or

sceptic is initiated into the lowest stage of religion, which is the next higher step from his worldly condition. As he advances farther and farther, he understands that the gem promised him by religion is getting more and more precious day by day than it at first appeared to be.

By explaining to a vagrant boy the uses and advantages of education, and thus persuading him to read, can you make him realize the happiness knowledge gives to its possessor, when it is advanced to the degree at which it becomes an end in itself, and when it rises superior to the mean stage of being a means to an end? I think not. The advantages of knowledge are pointed out to him in his own imperfect language so as to make them coincide with what he most prizes, because he cannot be made to apprehend and appreciate its much higher advantages, they being beyond his conception. In religion too, at first, happiness is sought after with the desire for happiness. In higher developments of it, desire appears to be an obstruction, as it produces discontent, which interferes with, and allays, happiness, and, then, as desirelessness grows more and more, happiness gets more and more heightened, till it reaches higher than its superlative degree, when all language fails to give it a name, and the human mind fails to form an idea of it. Is your objection satisfied?

Agnostic.—Yes, quite satisfied.

Param Hansji.—Now what else ?

Maniness in oneness.

Agnostic.—You have said that spirits are so many currents individualized, possessing each an independent status, and that, when they return to their fountain-head or the ocean of spirit, they merge into it, as a drop or a current merges into the Ocean. But when a drop or a current of water merges into the ocean, it loses its individuality. If the current of the spirit loses its individuality in the ocean of spirit, there is no love and no happiness, as there is no consciousness ; because the loss of individuality means the loss of individual consciousness ; and when love and happiness are gone, the object of creation, as explained by you, has no ground to take its stand upon. And if you say that spirit-currents do not lose their individuality, when they merge into the Ocean of spirit, then it is difficult to understand how individual consciousnesses can remain in the universal consciousness, and how there can be maniness in oneness.

Param Hansji.—In reality man with his limited power of senses and his imperfect understanding cannot conceive what that highest condition is. Even those superhuman Beings or Saints, who have experienced that condition, find it impossible to make a man realize that condition by a word of

mouth, as human language is too imperfect to express it. But a feeble attempt can be made to give a very rough idea, which can, in a manner, shew how that paradoxical condition is possible. Here, in our own world, when two animate bodies meet in great love and ecstasy, their consciousnesses are, in a sense, one at the moment. The individuality seems lost for a moment. When a deer is charmed by a melodious music, he is lost in the strain of the tune. He forgets himself at the time. When a mother and her son after a long painful separation meet and embrace each other, they become one for a moment in the height of love and ecstasy. You may kill a deer charmed by music. These instances of the highest condition of love and happiness on our plane, though incomparably inferior, in kind and degree, to that under consideration, will help you in forming a rough idea of the spirit's blissful condition in the spiritual Ocean. When mind, wisdom, reasoning, and thinking are left behind, the spiritual entity feels itself one with Supreme Being in that highest possible condition of love and bliss. In that condition of spirit the qualities of 'Love' and 'Happiness,' or 'Peace and Tranquility' exhibit themselves to their fullest possible extent. A burning candle in the midst of a large volume of burning fire apparently loses itself; but it really maintains its individuality in it, and can be separated at any

time from it. The 'rays'(or light) of a candle lose themselves in the midst of the rays (or light) of a torch; but they keep up their individuality there and can be separated. These examples can convey some vague notion of the possibility of oneness in maniness and maniness in oneness. They are meant for sincere truth-seekers and not for avowed critics.

Agnostic.—No. None can contradict what is reasonable. Every one must accept it.

Failure of wisdom in the domain of religion.

Param Hansji.—No. Believe me when I tell you that there are men pre-eminently reasonable and intelligent in all worldly matters, but that in the matter of religion, they are tenacious. Due to the effect of their 'karmas,' their reasoning and intelligence forsake them, as they have not yet completed the fixed course--the fixed amount of misery--and not yet acquired the right to enter into the institution too high for their capacity. Therefore, through obstinacy or prejudice, through shame or fear of the world obstacles thrown by Nature in his way, in pursuance of her primary object of creation—a man of modern light and learning can never allow himself to be convinced by any amount of reasoning whatever in this matter. Quite unreasonably he would demand God, if He at all exists, to be conjured

up and placed before his physical eyes like objects of gross matter, like a doll.

Although our metaphysical theory has proved God by as valid, if not more valid, arguments as would suffice to satisfy a man as to the past existence of the deceased father of that man, yet he would refuse to believe in the former, but would not gainsay the past existence of the latter. If you tell a Russian, who never went, nor wants to go, out of Russia, that there are in existence certain cities named London, Paris or Berlin, and he does not believe you and demands proof, can you or Messrs. atheists adduce any proofs, more valid than those you have had for God, to satisfy him ?

A certain man comes to you and says that he has had esoteric experiences, which are far happier than any on earth. You want it to be proved so as to feel the same as he has done. Now, suppose, I never tasted sugar and you have tasted it. You say that it is very sweet. I want you to instil into my mind the same actual idea of its sweetness that you have, but all that only by proofs, and not by making me taste it. Can you do it ? Can you make a man, born blind, have exactly the same idea of the world and its beauties as you have, by the force of any arguments or reasonings ? Can the worthy, all-intelligent atheism, materialism or science do these

things ? If they can do, them by proofs, certainly they would be justified in requiring a sense perception of God only by means of proofs. If any body were to ask the atheist to demonstrate to him only by arguments and reasoning the existence of an earthly object so as to give him as clear and vivid an idea or image of it as he would have by sense perception, the atheist would call him an idiot, but he himself would not be ashamed of making such an unreasonable demand about God or an after-death life. Can such a reasonable man be so unreasonable in a single matter, unless he is compelled to be so ? Just as time, trouble and other requisites are necessary for the actual perception of London, of sweetness of sugar, and of the worldly beauties, whose existence is to be first taken on trust ; in the same way, esoteric divine experiences require some exertions and patience and perseverance. They too are first to be taken on trust. As to proofs, those, that we possess, are by no means less in number, amount, validity and plausibility than those we have for earthly things away from our senses. They are as convincing as any proofs for any common object. But the atheist is not to blame for it. It is not his fault. Nature requires him to be what he is. If he had believed in what would have made him cease

to be an atheist, the object of 'creation, the aim of his birth, would have been frustrated. He is not born at random or as a matter of chance. His existence is as essential and purposeful as that of any body else in the economy of the creation. Nature cannot afford to see him different from what he is. He will be changed when his time comes. Do you understand me ?

Agnostic.—Thoroughly. Now I have no doubt left as to the truth you have taken so much trouble to depict in the most rational manner. I now understand what the differences and conflicts between various systems of religion mean. I have now before my mental vision a precise picture of the universal existence in which all the necessary parts have been accurately delineated and their forms and functions, aims and objects, and their relative positions and apparent and real conditions have been most clearly and coherently described. But to my mind, there is some vagueness still hanging over the starting point, where a candidate, who has begun to realize his false position in this foreign region and is seriously and earnestly thinking of starting towards the attainment of the object of life, should begin the required practice.

Param Hansji.—Quite so. I have purposely left the point vague and indefinite. The modes of

practice are confidential, to be disclosed to one who is known to be seriously and sincerely, eagerly and restlessly, longing for them. In explaining to you the doctrinal and religious aspects of this great Truth, I have studiously abstained myself from asserting anything dogmatically. I have avoided all appeals to belief and confined myself to the rationals of this true metaphysics and systematic theology. I have not entered into details, specialities and technicalities based on revelation. But to prove the existence, form, and features of a thing on reasonable and scientific lines, or to prove the possibility of its attainment by elucidating the generalia of it on logical grounds, is one thing ; but to put an intending traveller actually on the way and to point out the particular guiding signs and marks situated on it, is quite another thing. As reflections and reasonings are distinct from actual observations and experimentations, so metaphysical theories are different from religious or devotional practices. To prove by analogies, examples and ratiocination, the possibility of existence of a country like England, and of reaching there, to satisfy a sceptic, is different from practically placing him on board a ship bound to England. The former appeals to reason, while the latter necessitates certain amount of belief without which he would never be prepared

to suffer the trouble, and sacrifice his time and money, which the voyage would entail. So, if you find yourself worthy of being classed with those fortunate few, whose course of life, instead of running downwards, parallel to that of worldly man, is turning back upwards, and if you seriously intend to come from the stage of theory to that of practice, I may further detail the points absolutely necessary for the practice. They have already been explained in a general way, but minor particulars are still left out of account.

A perfect Preceptor or Guru indispensable.

In a previous discourse I made a mention of the current of love issuing forth from the devotee towards the Spiritual Ocean and causing the emanation of a responsive current therefrom. When, in course of time, the current of love between the loving spirit and the loving Ocean gets intensified by constant reciprocations, and the loving spirit is fit enough to receive perceptible proofs of grace, the current from the Spiritual Ocean changes its course like a river and begins to flow through a different, already formed, channel, whose terminus is a human form nearest to the loving spirit. Such a human form then makes his appearance before the loving spirit as a Guru, a deified representative of the Spiritual Ocean, an incarnation of the Supreme Being; and

until the lover and the beloved meet together, all the mercy or grace from the Beloved Ocean passes to the loving spirit through the same incarnation, who, after linking the loving spirit with himself by his external charming looks, makes his appearance in the inner self of the loving spirit; and by grasping the reflex of his physical form thus presented to the mental vision of the practitioner, and catching the visual and auditory attributes of the solar chain in the microcosm, the pilgrim soul journeys on and on from one plane to another, and reaches, one day, its destination, the final abode of eternal peace and bliss.

Suppose, there is in India a loyal subject of His Majesty, the King Emperor. He, out of selfless love for his Emperor's person, performs a series of acts, either as a duty or to please his beloved Sovereign, and thereby attracts, somehow or other, the Emperor's notice, and creates in him naturally a reciprocating spark of love for himself, and receives from him, as a matter of course, responsive favours in a tangible form. In ordinary course he will receive such favours through the Viceroy or Secretary of the Emperor and not direct. When the two, the loving subject and the beloved Emperor, will meet together, which is the ultimate consequence of the selfless love, that meeting too will be brought about

through the same agency of the Viceroy or Secretary; and before that, his interviews with the Viceroy or Secretary will often be settled through one or more subordinate representatives like Collector, Commissioner or Governor. A small rivulet, in order to join the ocean, has to fall into a large river connected directly with the ocean. It cannot join the ocean direct. On the contrary, if it is very far away from the large river, it may have to reach it through some intermediate tributaries. Similarly, a loving spirit meets the Spiritual Ocean through His incarnation, and often meets the latter through some mediums, adepts or advanced disciples that are already in communion with Him.

I need not reiterate that in an example only those points must be taken into consideration which are directly under reference, the points of comparison and resemblance. An allegory is never identical in all respects with the original so as to be substituted for it.

So the necessity of a Guru, a perfect Spiritual Preceptor, who is one with the Supreme Being, is unavoidable and absolute. (See Appendix B). Such an one is technically called a Sant-Sat-Guru, one who has already broken through all the planes, and is holding direct communion with the centre of the Universal Spirit-Force. The whole material and

semi-material creation, the all-pervading universal mind, all gods and goddesses, incarnations and prophets coming down to various planes from the plane of the universal mind and the planes of lower gods, are all intended to effect partial and temporary evolutions of souls with the object of perfecting their involution and prepare them for the final evolution, perfect and eternal, which (last-mentioned) work is entrusted to special spiritual currents that incarnate themselves in human form and pick up the deserving souls, teach them, and take them Home back. These are what I mean by Santa-Sat-Gurus.

In this connection it should be clearly understood that there are fifteen major planes beyond this physical plane, with several minor planes in each major plane. And there are several planes lower than this physical plane. The entire Universe is divided into three parts. The first part is purely spiritual and has four planes, including the polar region of the highest spirituality, in it. Greatest bliss and peace abide in it. There is not even a shadow of pain and misery and no change and no death there. This is the region where spirits have originally come here from, and finally go back to and live in eternal and infinite bliss. The second part, which is semi-material, is

composed of pure spirit and pure matter, and spirit predominates over matter in it. It has five planes in it. There happiness and peace are very slightly tinged with misery, which is almost nominal, and the life of a soul is numberless years long. The third part is made of pure spirit and gross matter, the latter predominating over the former. In it there are six planes above the physical; and seven below it. In these planes of the third division pain and misery are gradually increasing from the higher planes to the lower planes. The six planes above the physical, that are known to the prevailing esoteric systems besides the Sant-mat, include planes from the astral to the so-called Maha-para-Nirvanpad, from Násût to Jabrut, and from Pranmai Kosha to Anandmai Kosha. They are only the reflex images of the higher and inner planes. As a spiritual adept, who has made, through the teachings of an imperfect spiritual guide, a certain higher plane his destination, feels, after having reached it, that it is the highest plane, and finds the presiding deity of that plane to be ruling and controlling the lower planes, as he of course does, the adept naturally makes his own division of the universe, commencing, in his mistaken idea, from his own plane as the centre of the highest spirituality. He divides the planes lower than

his own between • semi-material and material sections.

The devotional Practice of Sant-mat.

So, by the bye, I may tell you that the devotional practice prescribed by the Sant-mat leaves the six planes above the physical as contemptuously as the seven below it—the whole of the third division of the universe, and begins with the first of the second division. The Sant-mat has taken advantage of the peculiar human constitution in this respect. The spirit-current, covered, as it is, with the coats of several planes, runs in the physical body from the top of the head, where lies the centre, in miniature, of the Universal Force, and passing through the centres of other planes in the microcosm, which happen respectively to be in the ganglia or nerve centres, such as those in the throat, the heart, the navel etc., it turns up at the ganglion at the rectum, and, passing again through the spinal cord in the back, makes its appearance inside below the root of the nose between the eyes.

Incidentally, you must know that the lower the plane in the microcosm, the lower is the nerve centre occupied by the centre of that plane. It is through these centres that the spirit-current has passed. The seat of spirit in the human body in

the wakeful condition happily, and curiously enough, happens to coincide with the centre, in miniature, of the first plane of the second division of the universe in the microcosm; and, since, as you know, the spirituality of each higher plane is greater than that of the lower one, the spirituality of the first plane of the second division is greater, and that of its centre much greater, than that of the planes of the third division, which form veils between the seat of the spirit in the physical body and the centre of the first plane of the second division. In consequence, the attributes and effects of that higher spirituality of the centre of the first plane in question exhibit themselves with such a force that the spirit, turning its face (attention) inwards, in the wakeful condition, can easily catch those effects, and break, thus, through the intervening layers of the lower planes at one point almost unconsciously; just as your eyesight can catch a dazzlingly bright light through some layers of a thin cloth intervening between the eye and the light; and anything so subtle as the eyesight can go with it to the light without having to stop and experience the conditions, beauties and phenomena of the intervening layers. So the six lower planes above the physical, which would have taken many long wearisome years, decades, or, in

many cases, centuries, to pass, are easily done away with. Thanks to the Sant-mat that has so much facilitated the journey, and minimised the trouble, of the esoteric tourist by discovering this short cut.

To other esoteric systems these lower seven planes are so great a botheration that they do not know and cannot know anything beyond them.

The great peculiarity of the wisdom of creation is that the phenomenon in each lower plane is a facsimile of that of the next higher plane, with the difference in the degrees of the spirituality and its attributes in them. The difference is in degree, and not in kind; and in each plane there is a Ruling Spirit with a host of assistants and deputies, so to say, that control and regulate the affairs of that plane; and the Ruling Spirit of each lower plane has to manage his dominion in conformity with the will of the Ruling Spirit of the next higher plane.

So, to each esoteric system prevalent in the world, except the Sant-mat, the Ruling Spirit of the plane that has been accessible to the founder of that system, is the highest God. Hence the origin of our various superior and inferior gods and goddesses. And this accounts for the differences between several esoteric systems. Zoroastrianism regards our sun to be the highest God. Really he is a god, since the whole of our solar system, which

is but a small point in the physical plane, is controlled and regulated by his power. If he withhold the exercise of his power even for a moment, the whole of the solar system would collapse instantaneously. Let me tell you incidentally that, when the very lowest subordinate representative of the Supreme Being, as our Sun is, is so refulgent and powerful, what can we think of the higher 'ones and of the Most High ?

So, before making a choice of an esoteric system and a Guru for adoption, it is essential to ascertain which of the planes and which of the deities are the goal of that system. The distinguishing features of the highest esoteric system are :—

(1) That it names and describes briefly the forms and features and functions of all the fifteen planes and their Ruling Spirits.

(2) That it recommends the commencement of the devotional practice from the first plane of the second division.

(3) That the chief path of the spiritual exaltation, prescribed by it, is internal Sound, which emanates from each plane. The highest esoteric system will, therefore, point out the distinctive, peculiar sound of each plane to be passed through.

'Om,' 'the Word,' and 'Kun.'

It is needless to say that sound is the most

natural, easiest, and safest course for the elevation of spirit. Do you know why Hindu Scriptures call God as 'Shabda-Brahma,' why Shri Krishna recommended the practice of sound to Arjun and Uddhava, why Vedas have identified Om *Shabda* with God, why Jesus Christ said that the word was with God and that the word was God Himself, and why Mohammad the prophet, said that the word 'kun,' a symphony of 'Om' (more or less correct human imitation of the original) called the creation into being? They all agree in identifying Sound with the manifested God. (See appendix A)

There are two kinds of Force, dynamical and statical, and patent sound is a sign of the former, while latent sound that of the latter. Sound means motion and activity, while silence means rest and inactivity. The precreational condition of the Universal-Self was latent sound and the condition of the created Universal Self is patent sound. The scientific reason for the sound being regarded and recommended to be the true guide for the spiritual pilgrim on the path is that the solar chain formed by the mighty creative current, explained before, by which spirit-entities have descended, is still running down with the sound produced, of course, by it differently in different planes. The same solar chain is a pilgrim's path leading upwards,

Of all the attributes of that mighty spiritual current, internal sound has proved to be, by experience, the easiest and safest guide, the next being the internal light.

Therefore, when the chief characteristic of our manifested Universal Self is sound, the Sound-God or Word-God, as prophets and incarnations have said, is our real God. When sound is the chief manifestation of the Universal Self, it is synonymous with the manifested Universal Self. So in this Sant-mat practice of sound, the practitioner is made to catch hold of our real God, who gradually draws him up higher and higher to His real abode.

The Sight Practice.

Some esoteric systems hold that the sight practice is also equally efficacious. But the Sant-mat, that has the loftiest goal and the highest reach, says that the sight practice cannot take the practitioner beyond a certain plane, which is the highest aim for other systems, but a very low stage for a Sant-mat aspirant, for two reasons :—

- (1) That the sight carries the practitioner by catching the light, and that there being on the way leading lights as well as deluding lights, it becomes difficult for the practitioner to distinguish between the two. So he is often deceived and lost.

- (2) That beyond semi-material region there is an unfathomably vast, gloomy expanse forming a barrier between that lower region and the purely spiritual region, where the sight practice becomes useless. It is only sound that guides the step of the traveller in the enormous gap and leads him safely, beyond the lokas of Brahma* and Para-Brahma†, to the lokas of Paratpara Brahma‡ §(परात्पर ब्रह्म) and Paratpartara Brahma¶ § परात्पर तर ब्रह्म and farther on. Do you understand me clearly ?

Agnostic.—Yes, quite clearly.

Param Hansji.—Now, since you are prepared to be initiated, I shall initiate you this night. But the instructions to be imparted now are quite confidential. The time I fix for the initiation is 11-30 p.m. You may go now. The meeting is dissolved. Come at the appointed hour to my room alone.

Agnostic.—All right, thank you.

When the time came, the agnostic went to His Holiness and was initiated. After that Param Hansji told him that, as he was a most deserving

* Lahût. † Hahût.

‡ Hût-ûl-hût.

¶ Hût.

§ शराभोपनिषत् Sharabhopenishat.

candidate for spiritual pilgrimage, he (the former) would, in order to strengthen his belief in the truth of the preachings, lift his soul up by his own spiritual power. The agnostic thereupon fell down senseless after being initiated.

Param Hansji covered his body with a sheet of cloth and himself retired to sleep. He woke up early next morning as usual; but the agnostic remained motionless, where he lay, up till 10 a. m. When he showed signs of regaining his senses, Param Hansji, who was watching him, hastened to him, and ordered two men, kept in readiness for the purpose, to rub his body until he was restored to full consciousness. The agnostic was then given a bath, and, then, a cup of milk to drink, whereafter he was taken out into the hall, where the members of the congregation were waiting for them,

TWELFTH DISCOURSE.

Journey to Hells and Heavens.

Param Hansji.—Are you all right now, Mr. Agnostic?

Agnostic.—I am now in full possession of my physical senses, but, in one sense, I am now quite a transformed being, somewhat dif-

ferent from a human being. My esoteric vision has actually brought before my mind's eye much of what are merely in theory, and subjects of controversies, to others. I have seen worlds, different from my own, containing curious forms of living beings.

There are millions of animal species in this world and millions in other worlds in this physical plane; and there are 21 big hells and 80 smaller hells in the lower planes, which are the last planes of the universe. By my esoteric vision, which your Worshipful Self has so kindly gifted me with, I have now before my mind's eye a clear, regular map of all the planes below as well as of this and some higher ones, and of all the worlds in them. My memory of the dead past is fully awakened now. The reminiscence of all the conditions and lives, through which I have passed since my advent into the material and semi-material divisions of the universe, is quite fresh in my mind now. I thoroughly recollect that I passed through every life under every species in the physical plane. 639 times I wore the human garb, and 189 times I went higher than human life, and after enjoying the fruit of my good 'karmas' I came down and went into lower lives and lower regions to suffer the results of my bad 'karmas.' But one thing invariably happened

in my case. Whenever I went into higher planes for the fructification of my particular good 'karmas' and came down after they were fructified, I became a man of power, in which life I freely indulged in evils, and, then, directly went to hells. From hells I went into lower species — worms and beasts. When a man goes to heaven or hell, to enjoy or to suffer, he does not exhaust all that he has to enjoy or to suffer. Something remains that sends him to a physical world. I remember having gone into all the hells, big and small, once; I never went twice into one hell. Sometimes, according to the number and the amount of sins, one has to pass through two, three, or more hells successively. It was in 36 rounds that I finished my tour of hells. There is no kind of suffering, no torment and no torture, which I have not undergone and experienced. My memory of them is terribly weighing me down; and had it not been for the pleasing and gratifying record of my pleasures that I enjoyed in my higher lives, and especially for the prospects of my dazzlingly bright future that lies before me, I should have fainted away and given up my ghost to think of the horrible conditions that I have been doomed to suffer.

A description of hells.

A member of the congregation at this point said to Param Hansji, "I wish to hear some account of the sufferings, he has had."

Param Hansji.—Yes.

Agnostic.—O! Sir, it will take months to describe them, even if I do it very briefly.

Param Hansji.—Certainly so.

The member.—At any rate you may kindly give some short account of the hells. I shall be much obliged.

Agnostic.—You are all destined to know it personally one day, since you are all students and practitioners of this highest system. You must have, doubtless, undergone an equal amount of sufferings, without which you could not have been able to pin your faith to this finally liberating system. None can dare accept and follow this Sant-mat (संतमत), none can be willing to be taken on board the ship bound for the Real Home, unless and until he has suffered the whole amount of misery in existence, as has already been explained to us by His Holiness. So, it is certain that you have finished your course in these lower regions, which has now entitled you to embrace this only liberating system. In a few days you will yourself know all about these hells and other infernal regions and of

your lives in them, which you actually tasted. But as you have a curiosity to know, I shall say something about some hells. Some of the hells are such that the tortures inflicted in them are indescribable. The language fails to express them. Words are wanting in our vocabularies to give expression to those most horrible conditions. So I have to limit the account to the language at my disposal.

When a soul is taken into a hell, it is given a peculiar body, which is most sensitive and susceptible of sensations. On reaching there in charge of a very grim-faced guardian it is taken before the governor of hells. His very appearance is so dreadful that he himself is the hell personified. To stand in his presence is by far a greater calamity than the greatest one on this earth. Then he makes certain signs by means of his looks and fingers, intelligible only to the guardian ghost in charge, and the latter forthwith removes the soul from his presence and takes it to the appointed hell, and informing it in detail of the sins that made it deserve the particular hellish tortures, hurls it down into that particular hell.

(1) Once I was bound in a dreadful noose in a hell, which was very gloomy, where thorny blows were very powerfully dealt on my person, and I was shrieking in agony. There is no pain in any

condition on this earth which can be compared, in acuteness, with what I felt in that state. The cause of this was a certain number of thefts and robberies that I had committed in a human life.

(2) Once I was boiled in heated oil in one hell for killing birds and beasts and cooking their flesh to eat. I prayed for death in that condition, but what to say of death, I could not even lose my senses. I remained boiling for several years in perfect senses. According to the conditions of life imposed by nature, one does not lose one's senses in hell, until the whole of the prescribed torture is finished, because the loss of senses would mean no trouble.

(3) At one time I was cast into a hell whose ground was hot iron. There my hunger and thirst increased to an unbearable degree, and there was neither any sort of food nor water. I could not bear to stand on the hot bed of iron even for two seconds. So I was running and running from place to place with my parched tongue, sore afflicted with ever-increasing hunger and thirst, and burning sensations. I was now lying down, now sitting, now walking, now running; I remained in this condition for years and years together. My actions that were responsible for these afflictions were vexations and oppressions caused by me to the

lovers and devotees of God.

(4) Once I was thrown into a hell which had many salt reservoirs. As I reached there, innumerable boils, pimples and blisters appeared all over my body, which all made holes into it. My body became like a sieve. And then moths and worms were produced in all those holes, through which puss was flowing out. The worms were biting and eating my flesh. Wherever I reclined and placed any part of my body, there was nothing but salt. Heaps of worms were coming out of my body through the countless holes. There too my hunger and thirst increased beyond measure. And there was nothing but salt and worms to eat. As I ate the worms, they multiplied in my wounds and ate my flesh. This condition of mine lasted for several years. You can imagine the height of distress, which I had in this condition. I was told that it was due to my catching fish, locusts etc. in one of my human lives.

(5) In one of the hells I was once crushed like a sugarcane for having punished some innocent persons to serve my selfish ends and taken bribes etc., when I was a Government Officer in a human life. In that half-crushed state I lay bewailing my fate most distressfully, when after sometime, my arms and legs were again crushed and totally

smashed with a hammer, but not separated from the body; then after some years my eyes were taken out with needles, and my tongue was drawn out with a pair of tongs. And I was again left screaming from my throat for some years. Then some sharp-beaked birds began to nibble off my skin and flesh, little by little, from my face, breast and belly. This process of slow killing continued steadily for several days.

(6) Once for my sins of adultery and illicit connections of a similar nature, I was cast into a hell, where I had to embrace, over and over again, a statue of red-hot iron. The emissaries of the hell continued for years the process of pulling me aside and again making me embrace it by forward pushes without minding my doleful cries. This repetition of forward and backward movements to burn me alive by degrees, slowly, remained in force until all my sins washed away.

(7) Once for my impure, unnatural intercourse with the members of my own sex I was hurled into a hell whose inestimably extensive bed was composed of piercing thorns and needles and sharp-pointed nails, and I was ceaselessly dragged on that bed from end to end, and though my body was thoroughly smashed, yet not a bit of my flesh was separated from my body, nor did my soul leave my body, nor my

consciousness forsook my soul, until all my sins of that character were purged away. I remained being dragged rapidly, round and round, without a stop for years in the whole area overgrown, as it were, with upright needles and nails.

(8) In one of the hells I was once suspended by the legs, with my head down, to a tree; and the retainers of the hell tore my body, bit by bit, with a red-hot iron ball and a pair of pincers. This was due to my sin of cheating honest, simple, credulous people to obtain their valuables.

(9) When I was, in a human life, an arbitrator in a case concerning my caste-fellows, and it was my duty to decide the case justly, I sowed the seed of dissension between them, and, adding fuel to fire, caused them to quarrel furiously, in order to enrich myself and to feed fat the grudge I bore to some of them. For this sin of mine I was sent to a hell, where I was thrown into a river called Vaitarni. This river is, as it were, an entrenchment surrounding all the infernal regions. It was seething with heated excreta, urine, puss, blood, flesh and fat, all in a decaying condition, giving out an unbearably stinky smell, which, meeting my exceedingly keen-growing sense of smell, caused an unspeakably disgusting and nauseous feeling. In this state I lived for years. My skin, flesh, and bones were slowly scalded and

burnt to ashes.

(10) Once for committing the sins of infanticide, cow-killing, &c., I was cast into a hell which abounded with ferocious beasts, five-mouthed serpents and cobras. As soon as I fell into it, a large cobra, about 25 feet long and five feet in circumference (of thickness), rushed towards me, and standing some six feet erect, received me into his widened mouth during the course of my fall, and, as he was swallowing me up, a large beast, like a lion in shape and like an elephant in size, rushed towards the serpent, and caught my head, which was yet out, by his fangs, and drew me out of the mouth of the reptile. Then several other beasts, more ferocious than a dragon, hastened towards that lion-like beast, and two of them caught both of my legs. And, when I was thus stretched some feet above the ground, a small cobra jumped up and sat on my breast, hissing loudly and emitting dark smoke from its breath in a great rage. Then came several still more dreadful beasts, dragons and snakes of various shapes, and snatched me from the holders. And they were quarrelling over my body, now swallowing me up, now vomiting me out, now biting me, now dragging me, one throwing me high by his fangs like a ball, and another receiving me up into his fanged mouth, again and again. I thus remained a bone of

contention for years without swooning or dying.

(11) 'Once I was sent to a hell where there were plenty of black scorpions, each about a foot in size. As soon as I fell there, several of them began to sting me. As I was screaming, rending earth and sky with my loud shrieks, a monster having teeth resembling thunderbolts came with a pot containing an extremely hot liquid like mercury, which he poured into my ears, and, then, catching my head with his teeth, lifted me up, and threw me down, over and over again, on the stinging scorpions. The cause of this was my atheism or disbelief in God, out of which I had fearlessly perpetrated many wrongs, persecuted religious men, abused God etc.

As after fructifying my good 'karmas' in higher planes I was always born in places of pleasures and enjoyments in the human race, so after my sufferings in hells I always had my birth in the bodies of insects or reptiles, to work out the remainder of my bad 'karmas.' And I had to spend thousands of years in the lives of species lower than human. I passed from life to life (worms, flies, reptiles, beasts etc.). Several times I became a cobra, a pig, an ass, a scorpion etc., in all of which lives I suffered a great deal of distress and disaster. Grave and heinous sins took me to hells, while those karmas involving less grave pain were worked out in my bodies of

lower animals, while still less grave ones were fructified in my human lives.

Another of the members named Shabda Saran said with folded hands to His Holiness, "O! my Lord, O! my Saviour, I have been overtaken by panic to hear this terrorising description of hells. I hope you will excuse interruption on my part. You have philosophised at a great length over the question of 'karma.' But I have no philosophical mind to comprehend your sublime and profound talks. I am a boy yet. So the question of right and wrong is very puzzling to me, and, since, as I have understood it, their classification, in many cases, depends on the mere thinking of the doer, and, since only an hair-breadth mental sliding of the doer changes the class of the action, the distinction between them is often too subtle to be understood by an ordinary intellect. I would pray you, therefore, to give some short rules of conduct that might save us from the dubiousness and uncertainty of the point and endow us with the clearness of conscience in every action. I am fresh from my college life, in which I had with my college fellows and Professors hot debates and discussions over the problem of morality, apart from religion. I also gather from the newspapers that this question of the moral development of the degenerated

humanity of the age is engaging, now-a-days, in all seriousness, a wide attention in nearly all the civilized countries of the globe. Conferences are held and lectures delivered in social circles. Educational authorities are plying their oars to inculcate morality among their young charges. Preachers are contributing their mite to reclaim their fallen fellow-creatures, but no satisfactory solution, no definite conclusion, appears approachable. The more they rack their brains over the question, the more complicated it seems, and the farther away recedes its solution. Views so vary, debates so disagree, and arguments are so contradictory that the problem becomes all the more difficult, and the reconciliation, the more hopeless. In many cases man is not perfectly certain whether what he is doing is right or wrong. What we want is the sure, practical test, which may at once declare the class to which a particular act belongs.

Param Hansji.—Mr. Agnostic—O, I think I should call you a theist now—I believe you have finished your account of hells.

Agnostic.—Yes, Sir, I have finished what I intended to say, and I hope my friend, so inquisitive about it, is satisfied.

The member.—Yes, I am. It is a very awful and very tremendous reality. I am the better for it.

Param Hansji.—Shabda Saran, I will answer your question at some length.

Shabda Saran.—So much the better. Thank you.

Morality a Vague term.

Param Hansji.—I confess there are certainly some cases in which there are, and there will always be, differences of opinion about the quality and class of actions. There can be no certainty about it in the world. Nature requires the state to remain so. Let me repeat that in pursuance of the object of the creation this is all right and proper. Except those who have fulfilled their mission of life in these regions, and are now at a certain advanced stage of progress towards Home, none can be perfectly moral. The real reason of human failing is this. As to apparent reason, hear me. Morality is a vague term. There is as yet no one fixed standard of morality. The word conveys different meanings to different nations, different castes and different creeds. There are actions which are immoral to one nation, one caste or one creed, and perfectly moral, at the same time, to another. Let us, for instance, look at flesh-eating from the stand-points of the Mohamedan and the Jain, or at drunkenness through the eyes of Mohamedans and the Shākta sect of Hinduism. The one

has religious sanction for liking^s it, while the other equally, or more, binding religious injunctions to abhor it. To the one it is a virtue or rather a means of sanctifying the religious rites—a source of Divine pleasure ; while to the other it is an unpardonable vice, a cause of Divine wrath or damnation. So it is impossible that one and the same act may be viewed by the whole world from one and the same stand-point. Nor can you separate morality from religion for the whole world. The religious can not conceive the one without the other. To them morality must stand or fall with religion. And so long as there are differences between religions, there must be differences between the stand-points of morality. So one man may have individually his conscience clear about all his actions, but he can not make the whole world take the same view of them.

In reply to my assertion it would be urged that the points like flesh-eating and drunkenness, in which disagreement prevails between nation and nation and class and class, are numbered and can conveniently and safely be overlooked. But a little effort to acquaint ourselves with the vast variety of the theories and teachings of the various forms of religion, and with the different systems of philosophy, will convince us of a similar divergence.

of opinions on several most essential particulars of morality. Truth-telling, for example, is unanimously acknowledged by all nations to be the most important factor of morality—one that mainly goes to make it what it is. Apparently no two men in the wide world ever differed in regarding it as a part and parcel—the principal prop—of morality. But contrast its rigid sense, the Hindu Dharma Shastras take it in, with the reasonably relaxed significance in which the modern school of thought understands it. The former enjoins its observance so strictly that the least deviation from it under any circumstances whatever is a sin, while the latter, in conformity with Mill's theory of Utilitarianism, would make it a principle of policy according to various interests and circumstances. A famous Persian poet holds the same view of it and says :—

دروغ مصلحت آمیز به از راستی فتنه انگیز—

a well-known, oft-quoted saying.

Motives and aims of such authorities are, when necessary, misconstrued, and their meanings often twisted; and such sanctioned deviations, undefined as they are, are stretched to serve selfish ends, and they sometimes degrade themselves so much as to range with vices of the blackest type.

Similarly, tricks and stratagems are generally regarded as immoral ; but, when we have recourse to them in warfare, they are, from the military perspective, regarded as forming part of the science of war, and, as such, they receive the appreciation and applause of the world. The party wanting in them is vanquished and befooled.

Such differences do not prevail only among Asiatics. There is a similar diversity in the criteria of morality even among Europeans and Americans. According as they are religious or irreligious, theists or atheists, spiritualists or materialists, liberals or conservatives, vegetarians or flesh-eaters, their ideas on morality differ to no small extent. It is impossible to deal with every particular kind of virtue and vice, but the few instances quoted above will go to prove that, when such important and integral parts of morality are capable of sounding equivocally to different ears, and, when, in consequence, the word, 'morality,' gives rise to different ideas in different minds, there can be no one fixed standard of morality. And in the absence of any fixed standard, any particular, well-defined, thing to be aimed at, any settled common object in view, acquiesced in by all the members of a society or a conference, formed on purpose, whether that common object of desire be symbolised by 'morality' or

by any other conventional combination of letters, it is impossible to chalk out any particular line of moral actions or to formulate any definite scheme of teaching morality effectively.

Further, even supposing that the whole world agrees to have a fixed standard, a settled common idea of morality, it would not mean that an act, regarded by convention as moral, is really moral. To regard a thing unanimously as good is one thing, but real morality is quite another thing. So there are many other difficulties which no less insurmountably beset our path to success—to the complete attainment of the desired end.

Egoity the source of all evils.

When there are so many innate passions and propensities, so many desires and appetites lodged by nature in the human breast, and when we see in the external world around multifarious corresponding temptations and ever-increasing abundance of the means of satisfaction and luxuries, due to the ever-progressive (necessary in the economy of nature) material civilization, creating in us fresh, and rousing into activity our latent, desires, it is an up-hill task for artificial devices to strengthen the naturally weak power of conscience, and to invigorate and quicken the exercise of reason so as to overcome or suppress them, when once excited,

much less to eradicate them. These passions and propensities form an inseparable part of human nature, so much so that, as we cannot conceive a man without his body, we cannot conceive his nature without these. They are offsprings of egoity. Egoity is the mainspring of selfishness, which is, in proportion to its degree, the source of evils. And, since egoity cannot be shaken off so long as man is man, its concomitants cannot be reduced to non-entity, weakened though they may be to some extent, and, thus, made subservient, in rare cases, to Reason and Conscience. We can not have in this world of imperfections a Utopian system. So it is only the weakening of them, and as far as possible, the subordinating of them to Reason and Conscience, that the world does, and must, aim at. But human Reason and human Conscience being the principles whose development or improvement is based on the imperfect conditions of our inner selves and external worldly environments, into which our various 'karmas' place us, we cannot expect the absolute good even from the dictates of Reason and Conscience. They are by no means infallible.

It is not only in this iron age, we live in, in which evils predominate, but ancient histories of all nations of past greatness, Indian, Egyptian, Greek

and Roman, eloquently bear undisputable testimony to the fact that Satan and his party always reigned supreme and wielded the sceptre of command over Virtue and her attendants. If there is any difference between now and then, it may be only so much that the submission and servility of Virtue to Vice was not so mean and disgraceful, in such a large percentage of cases, then, as it is now. So, as better times preceded the present age, so better times will surely follow it. Vice and Virtue succeed each other. It is a law of nature. The object of creation requires it. When we find the Bible say, in corroboration to the Hindu Scriptures, of "Wickednesses in High places," we cannot but conclude that even higher regions are not free from evils.

Morality Defined..

Let us now consider what morality is and what the possible effectual and practical methods of developing it are. *Morality, in brief, is to respect the life, property, rights, privileges and feelings of another as we do our own, and never to seek satisfaction of our desires, passions and appetites except to a moderate degree necessary for the securing of some end beyond the mere self-satisfaction, giving preference, as far as possible, to public good over self-interest. In other words "Do to another what you*

would wish that other to do to you, if he were you and you were he, with due regard to the advantages or disadvantages likely to result from your action to any party."

Keeping this standard in view, we must try to act up to it as far as we can, and to secure, by all means in our power, its due observance from those, that depend upon us in whatever capacity, and for whose conduct we are responsible morally, legally or officially.

This is the most practicable way of doing good and avoiding evil. If you keep this test in mind, you will never remain in suspense as to any action of yours being right or wrong. Do you understand me?

Shabd Saran.—Yes, Sir, very clearly. I thank you very much.

Satnam Das, another member of the congregation, then, requested Param Hansji to allow the Agnostic to say something about the higher planes which he had experienced,

The Agnostic said, "It is more impossible to express in words the happy conditions of heavens than the miseries of hell."

Param Hansji then said to the agnostic, "As you have obliged one of them by describing the hellish miseries, I would like you to comply with

the request of Satnam Das too. I know it is impossible for the human tongue to express the transcendent conditions of higher planes or for the human mind to comprehend them, but I wish you to say whatever you can. It is necessary that the equilibrium of the mind disturbed by the disgusting account of hell must be restored by the pleasing description of the opposite regions."

A. Description of Paradise.

The Agnostic with folded hands said, "I am ready to obey Your Holiness. Once I was sent to paradise. That is a place of great happiness. The bodies of the souls in that region are made up of a kind of matter that resembles a candle flame. They are very beautiful. Picture to yourself an electric flame or a gas flame, burning in a glass chimney of white, green, yellow or orange colour, extended so as to form a human figure of 16 years of age. Such are the bodies of the inhabitants of that region, well knit and blooming with captivating looks. They are subtile and light as air. They can fly with the speed of lightning. Throughout their lives they remain as young as a boy or girl of 16 years on our planet. They live in pairs. Each one of a pair is as beautiful as the other would like him or her to be. Though there is great love among the pairs for one another, yet between the members of a pair

the love is extremely great. They are so to say mad in love for each other. The globe on which they live is a bright golden mass of matter of immeasurable dimensions. But that matter is softer and subtler than our earth. Though they live in buildings, they own none. Buildings are the creation of their own fancy. When they conceive in their fancy a particular style of a palace, furnished in a particular manner, they find it erected as soon as they will it. They would change the style of architecture or the manner of decoration a hundred times a day, and have novelties that might please their sweet fancy most, in such a rapid succession, as is observable in the changes of pictures in a magic lantern. For example, I once willed to live in a lofty palace, whose walls might be covered with gems of dazzling brilliancy, whose courtyards might have fountains of light of variegated hues, so playing as to form, by the turns and twists of their currents, symmetrical shapes of arches, circles, flowers, and creepers, and whose central hall, commanding the view of the above mentioned courtyard, might be filled with beautiful fairies singing and dancing and playing on musical instruments most fascinatingly. No sooner had I conceived the idea of these things than I found myself in possession of the whole scene, which I, with my beloved as-

sociate, enjoyed. Every sort of dainty, every sort of luxury, however tasteful, however charming, that my fancy suggested, I at once possessed and enjoyed. There are no feelings deserving the name of misery, pain, sorrow, anxiety, or care ; but there is excessive happiness within and without. But the denizens of paradise are mortal, though life is very long there.

“This is the description of paradise which our inadequate words could give. It falls lamentably short of the reality.

Planes higher than Paradise.

“Higher than this region I did not go in any of my previous lives. To-day I went certainly into two higher planes, the first of which is much happier than paradise and the second much happier than the first. But one thing is noteworthy about them—though widely different in quality, the conditions are nearly the same in kind in all these regions. In the first plane above paradise the bodies of the souls are as refulgent as the sun, and the brightness and the colour of the globes there resemble those of our moon. The desires produced in the denizens are of a much higher and nobler character ; and their satisfaction, instantaneous as it is, gives them happiness which is a thousand times greater than in paradise. As each of the members of a pair

is far more fascinating to the other than in paradise, so far greater is the love between them and proportionately greater is the happiness their love gives them. The very atmosphere of that region, beautifully, refulgent as it is, emits a sort of music which is so sweet, so melodious, so ecstatic, as to enrap-
 ture the souls and exalt their feelings exceedingly. The souls in that plane are not only enamouring to, and enamoured of, their consorts, happiest captives of each other, but they find their love exceedingly inflamed by the charm of the surrounding music. Some souls are bathed in golden light such as that of the rising sun in the clear eastern horizon, some in greenish and so on. It depends on the liking of their consorts, whose will-power can immediately change the form, colour and everything of their consorts so as to make them appear as beautiful as they like. They can make each other sing so charmingly that the hearer's consciousness is charmed away to be temporarily absorbed into that of the singer, when the two become one for a time—to be separated with more inflamed feelings of love—the never-ending recurrence of sweet separation and sweeter absorption ever intensifying the mutual love and happiness of the consorts, who are both lovers and beloveds of each other.

In the next higher plane there are still more

beautiful and wonderful phenomena. There streams of nectar are flowing, and breezes more fragrant than millions of sandal mountains are blowing.

Param Hansji interrupted, "Do you know who becomes the consort of a soul?"

The Agnostic said, "No, Your Holiness."

Param Hansji said, "The Ruling Deity of the plane appears in as many incarnations as there are souls on the plane, and becomes a male or a female counterpart of the soul according as the soul desires. Some souls want male consorts, while some female, and the Ruling god, to satisfy each, assumes a male garb, or a female garb accordingly. You could not yet go higher. In each higher plane you will find more novel scenes of beauty, love and happiness. Each plane is an ocean of light, so to say, a hundred times more refulgent than the one next below, until you reach the centre of the Universe, the Supreme Source of all Love and Beauty and Peace and Bliss, unconceivably greater than the whole amount of them in all the planes below put together. There are numberless immeasurably vast circles of light of seven rainbow hues in ceaseless rapid motion, throwing out from their circumferences torrents and floods of light like the Milky Way; and there are numberless suns of very large dimensions, before which our sun sinks into insignificance.

What we call 'Milky Way', seen at night by all of us, is, not only as discovered by the occult science, but also according to our modern astronomy, a thick stream of light in which millions of suns are, as it were, woven together. Of such Milky Ways there are hundreds and thousands & millions, running in different directions. There are most awfully grand and lofty castles, palaces, towers, pyramids' all made of subtle light of various hues, the finest specimens of nature's handicraft. They are all inhabited by loving pairs of far greater refulgence than you have seen ; and the beauty and music, love and happiness on this plane abide in much larger proportions than on the plane next below. Imagine the happiness of the pairs of loving consorts in the midst of such phenomena.

Description of the state of true Emancipation.

So, the blessed practitioners of this Sound practice of the Santamat go higher and higher, deeper and deeper, until they reach the most High, where they find themselves perfectly evolved, with no envelop, however subtle, left over the spirit-entities, which regain, in consequence, their original formless form, more refulgent than millions of suns concentrated at one point. They also regain their power of expanding to infinite, and of contracting to infinitesimal, dimensions at will ; and the knowledge, at once,

of what was, is, and will be. Such perfect adepts become possessed with the power of resolving, at will, the physical bodies and all other subtler ones into any one gross or subtle element, and of assuming them again in a moment. They become immortal and all-bliss, all-love, all-power, all-peace all-knowledge, all-beauty, &c., and hold direct inter-communion with the Universal Self, their Supreme Beloved, Who is infinitely more refulgent, lovely, and loving than the lovers, who, due to the perfection of love, unify their individual wills with His Supreme, Universal Will.

• THIRTEENTH DISCOURSE.

A General Message.

Agnostic.—I do not find words to express my gratitude to your holy and revered self. You have done to me the greatest good that can be done to a soul. I thank God that I am fortunate enough to have come under your protection. Now one more thought troubles me. There are millions of millions of my fellow human beings—both atheists and theists—who have not been fortunate enough like my humble self to come to you, and many of them, even at this moment, must be labouring

under the same uncertainty and disappointment as destroyed the peace of my mind before my coming here. I, therefore, beg to entreat you to be gracious enough to scatter broadcast some hints calculated to put such, as may catch them, on the right track to true salvation.

Param Hansji.—Your sympathy for your fellow human beings appears to have so absorbed your mind that you have forgotten a very important point of the theory I explained to you. You should rest assured that as soon as a soul has suffered the fixed amount of misery a mighty current of the Ocean of Spirituality begins to work to carry it back to its original abode of eternal peace and bliss. Not a single moment is lost in this. Every thing is pre-arranged.

However, as you are very earnest in your prayer, I should like to dictate two messages—one to atheists and the other to theists. If a person seriously, earnestly, patiently and persistently act upon the hints given in the messages, I am sure he will perceive the divine hand ready to guide him to the right path, which will expedite his liberation.

TO ATHEISTS.

Why have you turned atheists? Probably, in reply, you will advance some of the following reasons :—

(1) You read some books, or met some persons advocating atheism by such plausible arguments as you thought irrefutable.

(2) You found bewildering discrepancies between religion and religion and even between different sects of one and the same religion. One religion ordains animal sacrifice, another forbids it, saying that it directly leads to hell. In some religions use of wine is recommended—nay it is regarded as the essential part of certain important rites; in others it is prohibited with all possible vehemence.

(3) Lives of many of the incarnations, prophets and others, the founders of religions embraced by millions of men, are not free from blemishes. In some cases these blemishes were so abnormally conspicuous that they must have doomed their possessors to the worst fate. Whatever justifications for the weaknesses of these holy ones may be found and furthered by their devotees and followers, to an impartial judge standing outside the folds of their religions they appear disgusting and repulsive; and he finds it hard to believe that injunctions laid down by these worthies are of divine origin.

(4) Moreover carping criticism by one prophet on another is not uncommon. Under such circumstances it is but natural to disbelieve them all. Indeed this galaxy of *avatars*, prophets and sages

with their conflicting doctrines, dogmas and injunctions, has, instead of making men god-fearing and god-like, driven them to acts of murder, arson, etc., and to embrace atheism. More blood has been shed in the name of religion than for any other cause. What crime has not been committed by persons maddened with the so-called religious zeal imbibed from fanatical preachers? The latter base their preachings on books written to suit conditions and circumstances thousands of years old, with commentaries made on them centuries ago.

(5) If one goes to one of these exponents of religious lore and puts this rather awkward question to him:—"Well revered sir, can you give any tangible proof of God's existence you talk about?" the answer is in an unostentatious, yet honest negative, provided the 'holy' person happens to be frank, which is rarely the case. Usually some evasive replies suiting the ability and worldly position of the enquirer are given.

(6) A man of analytical mind is driven to the belief that religions are only sets of theories without any standard to judge them by, each man preaching his own pet ideas. They do not rise to the dignity of exact sciences. The scientist asks you to believe in a result only after he has shewn you by experiment the truth of the propositions from which

he has drawn it. Religions have no such basis. Thousands of books have been written to prove the existence of God, yet atheists are to be counted by millions. Not a single line has been written to convince a man that the sun exists, yet a non-believer in the sun is nowhere to be found. Such is the power of a perceptible proof.

"When 'holy' books and 'holy' persons fail so lamentably as guides, what corner is there left for enquiry?" you ask.

I say that you have not yet knocked at the proper door; you have failed to consult, on the point, the only authority that could give you the right answer to your enquiry.

If you analyse all the religions of the world, you will find that beneath the confusing mass of widely divergent, and even diametrically opposite, principles and practices there is a basis of universal acceptance, on which the whole theism rests, however different be its forms and theories and ideas in different sects and different countries. The whole theistic world believes in certain attributes of the Supreme Being, some of which are given below:—

(1) He is Omnipresent, Omnipotent and Omniscient.

(2) He is the Ocean of love, mercy, justice, happiness, beauty and light,

(3) 'He is our benign Father and Guide.

The above universal beliefs of theists all over the world provide us with a good definite working plan. From them we can draw logical conclusions which afford us a sure means of testing the strength of the foundations of various religious structures raised by men believing in God. It is this. If we pray to God earnestly, He must be hearing us as He is Omnipresent and Omniscient; and our humble and sincere and earnest prayers must excite His pity and move Him to satisfy our cravings and yearnings, as He is the boundless Ocean of love and mercy; and He can and will, when so moved, surely do the needful, as He is Omnipotent. Our object will thus be gained without fail.

As He is Omnipresent, we need not go to any church, mosque or temple to get a hearing. He must be within as well as without us, and so nearer to us than even our own bodies. We should, of course, seek Him in a place nearest to us, i.e., within ourselves.

As He is the Highest Being, we should, for the sake of courtesy, locate Him in the highest part of our body, the inside top of our head, which is also the seat of the finest as well as the chiefest organ of our body.

When we address great men, we are all atten-

tion to them; so when we are praying to the Supreme Being we should observe this rule of common decorum and banish all other thoughts at that time from our minds.

Similarly, when we talk to a person before us, we fix our attention on his face. Indeed this habit has grown so strong with us that, if the person addressed be absent, we suppose him to be present before us in order to fix our attention and to add to the pointedness and effectiveness of our talk. In offering our prayer we need not ignore this habitual practice of ours. A careful examination of the above-mentioned beliefs will shew that light and beauty are inseparably associated with the Supreme Being in all the religions of the world. We should combine the two and imagine the handsomest person (we can think of) formed of the brightest white light.

What should you beg of Him in your prayer? Worldly prosperity? No, because it is not what you really need. You need perfect and permanent happiness and the worldly prosperity is no means to that end. All men are ever engaged in a never-ending pursuit of happiness. All that they do is done with one object—the acquisition of happiness. Health, wealth, power and pelf are striven for because they are supposed to bring about happiness.

But again and again it is proved that even when acquired all simultaneously, they may, at best, produce a transitory and imperfect joy, which, when it departs, leaves its possessor far more miserable than before. 'He is our benign Father and Guide as well as the source of true happiness,' say all the religions. Then, why should we not try to reach the source of true happiness, instead of seeking it anywhere else? He is our loving Father, and must surely aid us, if we try to be with Him. Moreover it is He and He alone, as the Ocean of Knowledge, Who knows best what is good for us.

As regards outward ceremonies, no two religions agree, and, therefore, they should be let alone.

To sum up, your plan of enquiry should be this :—Close your eyes, concentrate at the inside top of your head upon as beautiful a figure as you can form there, of the brightest white light and pray to Him, "O the Kindest and Mightiest One, show me the truest and easiest path to Thy own abode of perfect and eternal love and bliss."

Offer this prayer before going to and leaving bed regularly, and also as many times more in a day as you can. It will take only a minute or two at a time. The prayer must proceed from the heart of hearts, with that sincere humility, confidence, love, persistence and patience with which

the needy pray those from whom they expect relief. Look, while praying, straight into the eyes of the figure, penetratingly, with love, as a little child does while begging something persistently of its mother. The time of the revelation of the path depends upon the regularity and earnestness of the prayer as recommended above. It will come much earlier than you imagine. The importance of the results of the enquiry cannot be too much emphasised. The writer knows with that confidence and certainty which come from actual personal experience that even one-tenth of the efforts made to secure a university diploma will produce the desired results. There are persons in whose case a few weeks sufficed. Names are not mentioned because that will create an unnecessary fuss. So much fraud has been practised and is being practised in the name of religion that anything of the kind cannot and should not convince a rational man. After all it is personal experience alone that will count. Therefore make this experiment yourself. You require no costly laboratory or extra time. You can carry it on while you are engaged in your routine work. Be always enquiring so that you should not be blamed that God was in your heart and you sought Him in the wilderness of stones, papers and preaching cheats and imposters. It is needless to

say that instructions received by you in response to your prayer will be of Divine origin and should therefore be promptly obeyed. This being the problem of the most vital importance in the world, do neither turn away with a smile of contempt, nor accept superficial opinions of some pessimistic theologians that the problem has been baffling solution from times immemorial, and that, therefore, it cannot be tackled successfully. Do not forget the old lesson that examination should precede judgment.

There are adventurous people who do not shrink in sacrificing money, time and labour or in imperilling their lives in making researches and discoveries. They go to polar regions or Himalayan heights, explore oceans or fly up high in the air, desperately encountering the dangers of the elements. Do you not feel tempted to explore and discover the marvels of nature lying hidden inside the perceptible ?

To Theists.

You have so long been following your religion. Are you satisfied that it is the best in the world ? If so, why ? Bear in mind, the testimony of holy books and personages concerned would not count. Had you been born in a family professing a religion other than that you are following at present, would you have discarded that and adopted this religion,

simply because the holy books and the followers of this religion declared it to be the best ? I think, not.

You may say that you see no defects in it. But you must confess that you cannot find out defects in many things that have defects. We daily make purchases, and every one of us tries not to be deceived. But how many of us can say that they ~~were~~ never deceived ? When we buy a thing, we generally stand in need of a friend or acquaintance who should tell us whether the thing is worth the money we are paying for it. We have to be on our guard that we are not deceived by the praises sung by persons interested in the thing to be sold. Such are the difficulties in determining the value even of ordinary things whose prices, merits and demerits can be easily compared and contrasted together by the help of our friends possessing greater knowledge and experience of them.

In the case of religion such testing, and, much more, help and advice, however untainted with partiality and prejudice, are, from the very teachings of our religion, denied to us. And it is a fact, that the followers of different religions are interested in their own religions, and that, therefore, their opinions cannot be expected to be free from a tinge of partiality. And those that are indifferent to religion are not fit to give sound advice and

guidance. The blind cannot lead the blind safely; though in the domain of religion we most often find the blind trying and succeeding in taking the lead. And the results are, of course, most disastrous. The seriousness of losses thus incurred cannot be exaggerated. Therefore, by all means take care to assure yourself that you are on the right path. Put your trust in Divine guidance alone. Pray for it earnestly as suggested above to atheists.

Even taking for granted that you are on the right path, will it not be decidedly better that your belief in the rightness of your faith should be strengthened and augmented by the Divine testimony? Will not your pace be quickened with the belief that you are treading a path guaranteed to be right by Divine Revelation? Will not your heart bounce with joy at the belief that the Divine hand is guiding you?

Remember! true religion and faith have very little to do with books, mosques, temples, churches and other lifeless things. It is solely an affair dealing with the relation that subsists between the Supreme Sun of Spirituality and His rays—the souls.

Remember, if your religion has not made you perceive as much the hand of your Supreme Father as you feel the sun, it has failed. The true religion

is progressive *i.e.* those who follow its teachings sincerely must, as a matter of course, get some sure means of judging their progress, as is the case with school and college students who can see, by the promotions they receive, where they are now and where they were a year ago. And as a student in religion perceives his promotion from stage to stage, he also perceives gradual purification of his heart and mind in every-day life as unmistakably as a convalescent perceives cure and increasing health and strength. This purification does not remain hidden to those of his friends and relatives, that watch his conduct in daily actions.

FINIS.

APPENDIX A.

NECESSARY CAUTION.

Authorities, from various Saints, Scriptures, successful practitioners and spiritual adepts of different stages, on the Sound practice being a highly recommended one, are being quoted below in support of the rational scientific explanation, given by Param Hansji, of it. They are meant simply to convince the reader of the fact that the path in question is not only reasoned out as a logical conclusion from the metaphysical premises explained scientifically and arranged in due order, but that it was revealed and recommended by prophets and incarnations of every order and adopted by all great spiritual pilgrims in days bygone. But it should be clearly borne in mind that the sounds revealed by many of the authorities cited are not all of the Solar Chain leading to the highest goal, but that a number of them belong to lower planes. So, many of them are misleading, and, sometimes, dangerous. Those of the Solar Chain are different from those of the lower planes.

Candidates intending to undertake the pilgrimage are, therefore, cautioned hereby against commencing practice by reading its description in a

book or by learning it from any practitioner or adept of a lower stage. They must first find out a perfect saint or his advanced disciple having the centre of Universal Being as his goal. Directions given in the eleventh and thirteenth Discourses are sure to help them.

मुण्डकोपनिषद्

२ मुण्डके २ खण्डे:

मंत्रः ६

अरादवरयनाभौ संहतादव नाड्यः स एषोऽन्तस्वरते बहुधा जायमानः ।

ओमित्येवं ध्यायथ आत्मानं स्वस्ति वः पाराय तमसः परस्तात् ॥६॥

Mundakopanishad.

As the spokes of a wheel of a chariot are centred or meet together in the nave, so the nerves of the body are centred at certain places and in those ganglions He is active and more manifest. You should meditate upon Him through the internally vibrating sound of Om (Shabda). May all of you succeed in going beyond the darkness of ignorance.

प्रणवी धनुः शरीरं ह्यात्मा ब्रह्म तल्लक्ष्यं मुच्यते ।

अप्रमत्तेन देहव्यं शरवत्तन्मयो भवेत् ॥८॥

The internal sound of Om is the bow, the soul is like an arrow and Brahma is the object aimed at. A man should, with great care, hit that Brahma with the arrow of the soul so that it may be all one with that Brahma.

प्रश्नोपनिषद्

पञ्चम प्रश्नः

यः पुनरेतत् त्रिमात्रैश्वरोमित्येते नैवा क्षरेण परम्पुरुषमभि
ध्यायौत स्रुतैजसि सूर्ये सम्पन्नः। यथा पाद्भिरस्त्वचा विनिर्मुच्यत
एवं ह्रैवै स पाप्मना विनिर्मुक्तः ससामभिरुच्यते ब्रह्मा लोकं
सप्तस्माज्जीव घनात्परात्परम्परि शयं पुरुष मौक्षते ।

Moreover one, who meditates upon the Supreme Being, the eternal unchangeable three-fold sound of ॐ Om, enters into the eternal light of the sun तेजस, and just as a snake casts off its old film, the worshipper being freed from his sins goes to Brahma loka; and from there he sees the Param Purusha dwelling in a still higher region.

माण्डूक्योपनिषद्

मंत्रः १

ओमित्ये तदक्षरमिदं ॐ सर्वं तस्योप व्याख्यानं भूतं भवन्न-
विष्यदिति सर्वमोकार एव यच्चान्यत्त्रि कालातीतं तदप्योकार एव ।

All the past, present and future creation is the manifestation of that eternal sound ॐ. That, which goes beyond the past, present and future times, is also ॐ (Om.)

छान्दोग्योपनिषद्

प्रथमाध्यायस्य पञ्चमेः खण्डः

अथ खलुयः उक्तीयः स प्रणवो यः प्रणवः स उक्तीय इत्यसौ
वा आदित्य उक्तीय एष प्रणव ओमिति ह्येष खरन्नेति ॥१॥

There is no difference between *Udgeetha* and Pranava (Om). *Udgeetha* of *Sāmavedis* is Pranava of *Rigavedis*. The sun we see before us is *Udgeetha* and he is also Pranava. He goes his rounds constantly sounding the eternal word ॐ (Om).

भगवद्गीता

अष्टमोऽध्यायः

श्री सित्येकाक्षरं ब्रह्म व्याहरन्नामनु स्मरन् ।

यः प्रयाति त्वजन्देहं स याति परमां गतिम् ॥

BHAGWADGITA.

CHAPTER VIII.

He attains the highest position—union with the Supreme Being—who leaves his mortal body while Om (ॐ) is sounding in his ears, concentrating upon the eternal sound.

त्रिपुरसार समुच्चय

विजितो भवतीह तेन वायुः सहजो यस्य समुत्थितः प्रणादः ।

अणि मादि गुणा भवति तस्यामिन पुण्यं च महा गुणो दयस्य ॥

सुर राज तनूज वैरि रंभे विनिरुध्य स्व करां गुलि द्वयेन । जल-

धेरिव धीर नाद मंतः प्रसरंतं सहसा शृणोतिमर्त्यः ॥

Tripura Sâra Samuchchaya.

He, who spontaneously hears the sound produced in his body, conquers (controls) breath thereby. He attains the power of **(अणिमा)* reducing himself to atoms as well as other powers, and

*Anima, Garima etc., are 8 Siddhis (powers).

acquires great merits. Having stopped the holes of the ears with two fingers of his hands he hears a sound vibrating about like the roaring of the waves of the Ocean.

उत्तर गीता

प्रथम अध्याय

अनाहतस्य शब्दस्य तस्य शब्दस्य यो ध्वनिः ।

ध्वनेरन्तर्गतं ज्योतिर्ज्योतिरन्तरं गतं मनः ॥४०॥

तन्मनो विलयं याति तद्विष्णोः परमं पदम् ॥४०॥

Lord Shrikrishna said, "In the sound of Anahat Shabda (the sound caused by no stroke) there is a flame and in that flame there is mind (मनस्) and where that mind becomes extinct there is the highest abode of Vishnoo.

तैलधारं मिवाच्छिन्नं दीर्घं घण्टाणि नादवत् ।

अवाच्यं प्रणव प्राप्यं यस्तुं वेदं सवेदं वित् ॥२॥

Only such a man should be taken to be knowing the Vedas as knows God to be manifested like the sound of a big bell-gong which is as continuous as the down-falling unbroken current of oil.

हठ योग प्रदीपिका

श्री आर्दि नाथेन सपाद कोटिलय प्रकाराः कथिता जयन्ति ॥

नादानुसंधानकमेकमेव मन्या महे मुख्यतमं लयानाम् ॥६॥

†The same shlokas are found in mandal Brahmanopanishad and Yogashikhopanishad. The same shloka is to be found in Yogachuramanyupanishad

A crore and a quarter methods for concentrating and controlling the mind, described by Adinath (Shiva), are in existence. Of these only sound practice (नादानुसंधान) has proved to be the most efficacious.

सदा नादानु संधानात् क्षीयन्ते पाप संचयाः ।

निरंजने विलीयेते निश्चितं चित्त मारुती ॥१०५॥

Heaps of sins are destroyed through the continuous devotion to the sound (Shabda); mind and subtile breath are certainly absorbed in the all-shining Brahma.

महा भारत—शान्ति पर्व (मोक्ष धर्म पर्व) अध्याय २३२

हे ब्रह्मणी वेदितव्ये शब्द ब्रह्म परंचयत् ।

शब्द ब्रह्मणि निष्णातः परं ब्रह्मादि गच्छते ॥३०॥

Mahabharat—Shanti Parva (Mokshadharm Parva).

We should know that there are two Brahmas (ब्रह्म): one of the Vedas and the other above the Vedas. He who knows Shabda Brahma (Sound-God or Word-God) reaches Para-Brahma. (Higher God).

श्रीमद्भागवत स्कंध १२ अध्याय ६

समाहितआत्मनो ब्रह्मस्वहृणः परमेष्ठिनः ।

हृदया काशाद् भूबादो वृत्ति रीधादि भाव्यते ॥३७॥

Shrimadbhagvat. Skāndha 12. Adhyaya 6.
Suta (a rishi who narrated Bhagvat) said :—O
Brahman ! the sound originates from the sky that is
lodged in the heart of Brahma who occupies [the
highest and the most blissful region, and who is
ever engaged in the meditation of the Supreme
Spirit. If we can restrain all our senses properly,
we can easily feel that the sound is ever present.
(Shloka 37.)

यदुपासनया ब्रह्मयोगिनो मलमात्मनः ।

द्रव्य क्रियाकार काख्यं धूत्वा यांत्य पुनर्भवम् ॥३८॥

O Brahman ! the high class devotees (yogis)
have washed off all the impurities of their souls, that
are either physical, spiritual, or accidental by their
constant services unto that Essential thing (the
sound). Thereby these devotees have, in the long run,
attained salvation. (Shloka 38.)

ततोऽभूच्च वृद्धौ कारो योऽव्यक्त प्रभवः स्वराट् ॥

यत्तल्लिङ्गं भगवतो ब्रह्मणः परमात्मनः ॥३९॥

अणोति य इमं स्फोटं सुप्त ओत्रे च शून्यदेक ॥

येन वागव्यज्यते यस्य व्यक्तिरा काश आत्मनः ॥४०॥

स्वर्धात्मनो ब्रह्मणः साक्षाद्वा चकः परमात्मनः ॥

स सर्व मंत्रोप निषद्दे वीजं सनातनम् ॥४१॥

From the sound originates Om, comprehending
the three letters. Om is self-manifest. It also

explains the nature of that All-powerful and Supreme Soul, Brahman. He, who acquires eternal knowledge by means of controlling the different passions, or who listens to this self-manifest but inexpressible sound of Om, is surely reckoned to be identical with the Supreme Spirit. From the self-manifest sound of Om follows the power of speech. The sound of Om, again, rises in the heaven of heart, after it has come out of the soul itself. The Supreme Soul—Brahma, who has revealed himself, is recognized by this appellation, which, again, is the permanent cause of all the mantras, the Upanishads, as also of the Vedas themselves. (Shlokas 39,40 and 41.)

अथर्व वेदे हंसोपनिषत्

यदा हंसो नादे लीनो भवति तदा तुर्यातीत मुक्तामननमजपो-
पसंहारमित्यभिधीयते । एवं सर्वं हंस वशात्तस्मात्सो हंसो विचा-
र्यते । स एव जपकोट्या नादमनुभवति एवं सर्वं हंसवशाद्वादो
दश विधो जायते । चिणीति प्रथमः । चिञ्चिणीति द्वितीयः ।
चण्डानादस्तृतीयः । शंखनादस्तुतुर्थः । पञ्चमस्तन्त्रीनादः ॥ षष्ठ
स्ताल नादः । सप्तमो वेणु नादः । अष्टमो मृदङ्ग नादः । नवमो
मेरीनादः । दशमो मेघ नादः । प्रथमे चिञ्चिणी गात्रं द्वितीये गात्र
भञ्जनम् । तृतीये खेदनं याति चतुर्थे कम्पते शिरः पञ्चमे स्रवते तालु
षष्ठेऽम्भतनिषेवणम् । सप्तमे गूढ विज्ञानं परावाचा तथाष्टमे ।

अदृश्यं नवमे देहं दिव्यं चक्षुस्तथा मलम् । दशमे परमं ब्रह्म भवेद-
ब्रह्मात्मसंनिधौ ॥

HANSOPANISHAT

of Atharva Veda

One who hears the internal sound passes (through the intermediate condition of Turya (तुर्या)) to the eternal unspeakable condition of peace. When such a man passes from the stage of articulate sound of God to the inarticulate sound of God, he is able to hear ten internal sounds.

The first is like chirping of birds, the second like the sound made by cricket, the third is the sound of a bell, the fourth is like the sound of conch-shell, the fifth like that of vina, the sixth resembles clapping sound (of hands), the seventh like the sound of a flute, the eighth like the sound of a tambourine, the ninth is the trumpet sound, the tenth, the dull rumbling of thunder-cloud. The effect of the first sound is a sensation like that produced by a (temporary) cessation of the circulation of blood. The second brings on a sort of sweet dullness in the physical frame. By the third sound the world becomes dull and uninteresting to the practitioner. The fourth brings on a sort of intoxicating effect. By hearing the fifth drops of nectar begin to fall from the top of the head towards the throat. The

sixth sound makes the practitioner taste and swallow the nectar. By hearing the seventh sound the practitioner knows all the hidden secrets of nature and becomes omniscient. By hearing the eighth sound the devotee can hear the internal sound every where and in everything. By hearing the ninth sound he can become invisible and is gifted with clairvoyant vision. The tenth sound makes him perfect like, and one with, the Supreme Being.

राधा स्वामी साहब

जिन गुरु पाया शब्द का, और प्रीति करी जिन शब्द की ।
वह भागी वह जीव है, जो करे कमाई शब्द की ॥

Radha Swami Sahib

They are very fortunate who have for their Guru an adept in Shabda (internal sound). They are also fortunate who love Shabda and are devoted to Shabda.

बिना शब्द मन बस नहीं, तुम सुरत करो अब शब्द की ।
वह क्यों आए इस जन्म में, जिन मिली न पूंजी शब्द की ॥

Without the help of sound practice the mind cannot be controlled ; therefore, devote yourself to Shabda. Those who have not acquired the wealth of Shabda (internal sound) are born in vain.

धुन घट में हर दम हो रही, क्यों सुने न बानी शब्द की ।
तू बैठ अकेला ध्यान धर, तो मिले निशानी शब्द की ॥

The Shabda is vibrating every moment in your inner self, why don't you attend to it? You will find it if you concentrate your mind sitting in a lonely place.

कबीर साहब

Kabir Sahib.

कबीर शब्द शरीर में, बिन गुन बाजै तात ।

बाहर भीतर रमि रह्यो, ताते छूटी भाँत ॥

Kabir says, "the internal sound (Shabda) is vibrating in my body without any stringed instrument. The sound (being an inseparable companion of motion) is pervading all inside and outside, which (being known) has dispelled all doubts from my mind."

गुरु नानक साहब

Guru Nanak Sahib.

घर में घर दिखलाय दे, सो सत् गुरु पुरुष सुजान ।

पंच शब्द धुनकार धुन, ते बाजें शब्द निशान ॥

He who makes one discover that home (of eternal peace and bliss) in this present abode (of the soul) is the all-knowing true Guru. On the way leading to that home five kinds of Shabda (internal sound) are vibrating as landmarks.

To avoid unnecessary length I have not quoted many saints such as Paltoo Sahib, Jagjeevan Sahib, Nabhaji, Dada, Daria, Bulla, Surdas, Tulsi

Das, and Vasishtha (to Ramchandraji) who have all laid stress on the necessity of Sadguru and sound practice (Shabda or Nâd).

The following extract is taken from *The Voice of the Silence* (a publication of the Theosophical Society) derived from *The Book of the Golden Precepts*, a book of Budhistic literature.

Then from the heart that power shall rise into the sixth, the middle region, the place between thine eyes, when it becomes the breath of the One-Soul, the voice which filleth all, thy master's voice.

'Tis only then thou canst become a "walker of the sky" (Khechara खेचर) who treads the winds above the waves, whose step touches not the waters.

Before thou sett'st thy foot upon the ladder's upper rung, the ladder of the mystic sounds, thou hast to hear the voice of thy inner god in seven manners.

The first is like the nightingale's sweet voice chanting a song of parting to its mate.

The second comes as the sound of a silver cymbal of the Dhyanis, awakening the twinkling stars.

The next is as the plaint melodious of the ocean-sprite imprisoned in its shell. And this is

followed by the chant of Vina. The fifth like sound of bamboo-flute shrills in thine ear.

It changes next into a trumpet-blast, the last vibrates like the dull rumbling of a thunder-cloud.

مشكوة شريف

عَنْ عَائِشَةَ أَنَّ الْحَارِثَ بْنَ هِشَامٍ سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ كَيْفَ يَأْتِيكَ الْوَحْيُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحْيَانًا يَأْتِينِي مِثْلَ صَلْصَلَةِ الْجَرَسِ وَهُوَ أَشَدُّ لَا عَلَى يَفْقَهُمْ عَلَى وَقَدْ وَعَيْتُ مَا قَالَ وَكَيْفَ لَا يَمَثُلُ لِي الْمَلَكُ رَجُلًا فَيَكَلِّمُنِي فَأَعْلَمُ مَا يَقُولُ -

The following anecdote is narrated by Ayesha (a wife of the Holy Prophet Muhammad). Haris, son of Hisham put a question to the apostle of Allah (may peace and blessings of God be upon him). He (Haris) said, "O messenger of God, how do you receive a revelation?" The messenger of God (may peace and blessings of God be upon him.) said, "Now and then I hear a sound like the ringing of a bell. And the sound becomes too loud for me, then it leaves me and then I know the word of Allah. Sometimes an angel in the form of a man appears and talks to me, and I remember what he says."

Moin-ud-ain Ohishti of Ajmere.

حضرت خواجہ معین الدین چشتی اجمیری

اسرار عشق در دمد اندر نے دلم خود نغمہ سرایدونست بہ نے گند

The secret of Divine love blows the flute of my heart, then, the tune sounds of itself and resembles that of a flute.

این ہمہ زمزمہ کز سینگ خود می شنوی

توچہ گوئی کہ در این خانہ نہان نیست کسے

Why do you say that nobody is hidden in this abode when you yourself hear all these tunes from your bosom (*i. e.* the abode) ?

مولانا روم (صفت آواز آسمانی و طریق حصول آن)

Maulana Rûm on the characteristics of the heavenly sound and on the method of hearing it.

دنبہ و سواس بہرون کن ز گوش

تا بگوشت آید از گردون خروش

Take out from your ears the sound-obstructing piece of cotton (*i. e.* superstition) so that you may hear the sound from the heaven.

پس محل وحی گردد گوش جان

وحی چہ بود گفتن از حس نہان

After that the ears of your soul may receive revelation. What is revelation? It is sound or voice from {hidden} vibration (*i. e.* Anâhat Shabda.)

N. B.—*حس* is a technical term for Anâhat Shabda *i. e.* internal sound. *حس* literally means

motion and scientifically sound accompanies motion or force.

گر بگوئیم شمه زان نغمها

چنانما سر برزند از دخمه ها

If I describe even a particle of those tunes, souls of the dead will rise out of their graves (in ecstasy).

گوش را نزدیک کن گان دور نیست

لیکن آن گفتن بتر دستور نیست

Turn your ears to the nearest (point) which is your inner self (*i. e.* devote yourself to the sound practice); because it (revelation) is not far off (*i. e.* outside). It is against rule to disclose it to you (public readers).

چرخ را در زیر پا آرای شجاع

بشغواز فوق فلک بانگ سماع

Bring the sky under your feet, O ! courageous one, (*i. e.* lift your soul up so as to leave sky after sky below). Hear the sound (Shabda) from the summit of the heaven.

هر ندائے که ترابالا نشید

آن ندا میدان که از بالا رسید

Every sound that lifts you up (to higher regions) should be regarded as coming from the higher regions.

گفت پیغمبر که آواز خدا

میرسد در گوش من همچو صدا

The prophet said, "The voice of God reaches my ears like a sound.

مَهرِ هر گوش شما بنهاد حق
تا بار از خدا نارد سبق

"God has put a seal on your ears so that they cannot bring you lessons from the voice of God.

یک صریح آواز حق مے آیدم
همچو صاف از درد مے پالیدم

"An audible voice of God reaches me and relieves (lit. cleanses) me of pain like pure wine."

اندین ره مے تراش و مے خراش
تادمے آخردمے فارغ مناش

Go on toiling and moiling in this path. Do not rest (contented) for a moment till you breathe your last.

حافظ شیرازی
Hafiz of Shiraz.

کس نداند که منزل که آن یار گنجاست
این قدر هست که بانگ چرس مے آید

No one knows where the abode of that Beloved One is. Only this much is (known) that the sound of a bell comes (from that place).

زبانست در کش اے حافظ زمانے
حدیث بے زبان را بشنو از نے

O Hafiz, withhold your tongue (i. e. sit silently) for a while and hear the word (sound) produced by flute without tongue.

N. B.—The sounds of a bell and of a flute are among the sounds that practitioners hear in their inner selves.

عاقبت منزل ما وادی خاموشانست
حالی غلغله در گنبد افلاک انداز

At last our abode will be in a graveyard. At present cause the sound to be issued from the skies.

[Since we have to die at last, so, as long as we live, let us continue to hear the internal sound from (microcosmic) skies.]

منزل سلمی که بادش هردم از ما صد سلام
برصدائی ساربان بیغی و آهنگ جرس

The eternal abode of peace, to which I should bow down a hundred times every moment, can be seen by attending to the voice of the spiritual guide and the sound of bell.

چنگ در غلغله آید که کجا شد مُنکر
جام در قهقهه آید که کجا شد مفاع

Tambourine produces its sound so that there may remain no unbeliever (in God). Undisclosed revelations vibrate so that there may remain none to prohibit (the devotees from the sound practice).

مولانا جلال الدین رومی
Maulana Jalal-ud-din of Rûm.

چشم بند و گوش بلد و لب به بند
گر نه بینی سرحق برمن بختند

Close your eyes, ears and lips, then if you do not see Divine secret, laugh at me.

اقتباس از شراب معرفت مصنفہ حضرت عبداللہ شاہ

فیض یافتہ از صحبت حضرت سید معین الدین شاہ خاموش قدس اللہ سرہ

صفحہ ۵۳

طریق سویم—سلطان الاذکار کہ جسکو سلطان السر اور سلطان الکھبت اور سلطان الکھبرت اور صوت سرمدی اور صوت حس اور صوت همس اور آواز بھونگی اور آواز مطلق اور آواز قدیم اور ذکر روح اور انفس اور جسد اور ماخز الاینیا اور دید اور شنید اور انحد اور زبان ہندی میں سنتالی کہتے ہیں - اور حضرات صوفیاء کرام نے اس پر اتفاق کیا ہے کہ دنیا میں باسناد معبر رسول اللہ صلی اللہ علیہ وسلم سے یہ ظاہری اور باطنی عمدہ اور نایاب نعمت اصحاب کرام بالخصوص حضرت علی اکرم اللہ وجہہ کو..... بھونچی اور اُنسے سلسلہ بسلسلہ ہم تک بھونچی - یہہ شغل آواز کا ہے اسکو صوفیوں کے طریقہ میں سلطان الاذکار کہتے ہیں یہہ آواز بیحدہ اور بیواسطے ہمیشہ ایک ہی طرح پر ظاہر اور جاری رہتی ہے کم و بیش اور تغیر و تبدل نہیں ہوتی مگر اہل دل کے سوا کوئی اس آواز کو پہچان نہیں سکتا اور نہ سنتا ہے - یہہ آواز کل موجودات کی پیدائش سے پہلے تھی اور اب تک ہے اور ہمیشہ رہیگی - اس آواز کا نام بیحدہ و مطلق ہے اور کوئی شغل اس سے بہتر اور بالا تو نہیں شاغل کی احتیاط اور سعی سے تمام اشغال صادر ہوتے ہیں جب شاغل اونسے باز رہتا ہے منقطع ہو جاتے ہیں مگر یہہ شغل شریف جو ہمیشہ شاغل کے بے ارادہ اور بے انقطاع اور انفصال کے میسر ہوتا ہے - اکثر صحیح احادیث سے

جو صحاح ساتھ مہین مصطر ہین ظاہر ہوتا ہے کہ پیغمبر خدا صلعم ہمیشہ اس شغل مہین مصروف رہتے تھے مگر کسی عالم نے اس معنی کی تفسیر نہیں پائی - حضرت خدیجہ سے مروی ہے کہ رسول خدا صلعم نے نبوت سے پہلے کھانا اپنے ساتھ لیکر غار حرا میں جو مکہ معظمہ کے نزدیک مشہور ایک غار ہے تشریف لیجاتے رہے اور ساتھ اس شغل کے مشغولی فرماتے - اوسکے اثر سے حضرت جبرئیل کی صورت ظاہر ہوتی اور وحی اترنے کی ابتدا بھی یہی ہے

صفحہ ۵۷

تمام پیغمبروں کو برکت اس شغل سے نزول وحی ہوا اور اولیاء بھی اس آواز سے ساتھ الہام کے مشروف ہوتے ہوں اور عارفوں نے اس آواز سے حق تعالیٰ کو پایا ہے اور کہتے ہوں کہ یہی آواز تھی کہ مرسى علیہ السلام نے درخت سے ساتھ تمام بدن آبلے کے سخی تھی اور دلیل ظہور وحی کی اوپر اُنکے ہوئی تھی اور اس شغل آواز بیرون کی کو تمام پیغمبر کرتے چلے آئے چنانچہ حضرت رسول خدا صلی اللہ علیہ وسلم چہ برس غار حرا میں ساتھ اس شغل کے مشغول رہے - بعد اس کے نزول وحی ہوا اور بارہ برس حضرت غوث الثقلین اقدس اللہ سرۃ الغریز اوسی غار حرا میں کہ جہان آنحضرت صلعم معتکف رہے تھے مشغول باواز رہے اور چہ برس حضرت خواجه معین الدین چشتی قدس سرۃ غار زہشا پور میں کہ جہان حضرت سلطان العارفین خواجه ابراہیم بن ادھم قدس سرۃ معتکف رہے تھے - مشغول باواز رہے اور حضرت مخدوم والراصلون علاؤ الدین علی احمد صابر قدس سرۃ مدت العمر جنگل کلپر میں ساتھ اس آواز کے محو و مد ہوش رہے اور حضرت مخدوم احمد عبدالحق روداری قدس سرۃ چہ مہینے قبر مہین مصروف باواز رہے اور حضرت قطب العالم شیخ عبد القدوس گفکوہی قدس سرۃ پر یہ شغل نہایت منکشف ہوا تھا -

Free translation of the above extract from Skarab-i-Mârfat, a book written by Abdulla Shah, a disciple of Syed Moin-ud-din Shah, Khamosh.

All the great *Sūfis* are of opinion that this great and valuable boon was bestowed by the holy prophet (Mohammad) on his great followers, of whom Ali (the son-in-law of the prophet) was one so benefited. This is the practice of hearing the internal sound. In the technology of *Sūfis* it is called Sultan-ul-Azkar (the king of mystic methods.) This sound is limitless and is produced without any instrument. It vibrates uniformly. There is no rise or fall or change in it. The whole world is full of internal sound. Nothing is void of it ; but with the exception of persons possessing supernatural powers none can discover it or hear it. This sound existed before the creation, is existing now, and will ever remain in existence. No mystic method is better or higher than this. From the reliable Ahadis (traditions) it appears that the holy prophet always had recourse to the practice of hearing the internal sound ; but few of the learned people knew of it.

Khadija (the first wife and disciple of the holy prophet) says that the messenger of Allah (the prophet, Mohammad) before becoming a prophet used to take his victuals with him to a famous cave of the mount Hara near Mecca and that there

he used to engage himself in sound practice. By virtue of this practice, she says, the angel Gabriel appeared before him, and that this was the beginning of the inspirations and revelations received by the prophet.

By virtue of this practice of hearing (internal sound) all prophets and saints received revelations. Moses also heard this sound. The holy prophet (Mohammad) remained busy in the cave for six years with this practice. Among others who were similarly benefited by the practice of hearing the internal sound are the following famous personages:-

Gaus-us-Saq̣lan, Khwaja Moin-ud-Din Chishti of Ajmere, Sultan-ul-Arifan Khwaja Ibrahim bin Adaham ; Qutb-ul-Alam Shekh Abdul Qudus and others.

APPENDIX B.

The Most Important piece of Advice.

The following authorities on the oneness of Guru and God should not lead the reader to think that every Guru (preceptor) is to be regarded as God. The Guru who is one with God must convince the disciple of his being so, by helping him internally in the practice through the image or reflex of his physical form. He has one thousand and one ways to assure him. Before initiation it is sufficient to suppose him, by the three tests given in the Eleventh Discourse, to be a right guide, but he should be treated as an elder or friend and not Guru, unless and until he thoroughly convinces him (the disciple) of his perfectness; and when the disciple is satisfied that he possesses the supernatural power of evolving and exalting his soul, he must be treated and respected as God; otherwise, the disciple can never attain his object. In all cases of failure in this direction, the main cause was no other than that the disciples either could not get perfect Gurus or did not treat them as God. For success in this matter it is essential that Guru (perfect) must be given, by the disciple in all his affairs, spiritual or temporal,

priority over God, until the disciple himself becomes one with Guru and God. Do you think that the under-mentioned revelations of incarnations, prophets, saints, etc. taken from sacred scriptures, are all gibberish ?

Jesus Christ appears to be preaching almost the same principle when he says, "I am the way, the truth, and the life : no man cometh unto the Father, but by me."

"If you had known me, ye should have known my Father also :"

8. Philip saith unto him, "Lord, shew us the Father, and it sufficeth us."

9. Jesus saith unto him, "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father ; and how sayest thou *then*, 'shew us the Father'?"

(Bible St. John 14.)

ब्रह्म विद्योपनिषत्

हंसविद्यामृते लोके नास्ति नित्यत्वसाधनम् ॥२६॥

यो ददाति महा विद्यां हंसाख्यां पार मेखरीम् ।

तस्य दास्यं सदा कुर्यात्प्रज्ञया परया सह ॥२७॥

शुभं वाऽशुभमन्यद्वा यदुक्तं गुणैः भुवि ।

तत्कार्यादविचारेण शिष्यः संतोष संयतः ॥२८॥

हंस विद्यामिमा लब्ध्वा गुरुशुश्रूषया नरः ।

आत्मानमात्मना साक्षाद्ब्रह्म वुद्ध्वा सुनिश्चलम् ॥२८॥

देहजात्यादिसंबन्धान्वर्णाश्रमसमन्वितान् ।

वेदशास्त्राणि चान्यानि पदपांसुमिव त्यजेत् ॥२९॥

गुरुभक्तिं सदा कुर्याच्छ्रेयसे भूयसे नरः ।

गुरुरेव हरिः साक्षान्नान्य इत्यब्रवीच्छ्रुति ॥३०॥

Excepting Hansa Vidya (sound practice) there is no other means of attaining the Immortal Being (*i. e.* Supreme Being) 26. One who imparts this great knowledge (Hansa Vidya, knowledge of the sound) is to be served always intelligently and diligently 27. In this world the disciple should do, willingly and without hesitation, whatever the Guru orders to do, whether it be good or bad. 28. A man acquires Hansa Vidya (knowledge of internal sound) after having served Guru. One should renounce his body, caste, colour and other connections in Vedas, sciences and other things like the dust underfoot, having acquired the sound practice by the personal service to the Gnrur (29 & 30.) For one's own good and greatness one should be devoted to one's Guru. The Shruti (Vedas) says that Guru is Hari incarnate, Hari (Supreme Being) Himself. 31.

कृष्णयजुर्वेदोपनिषत्तत्त्वतरोपनिषदि

षष्ठाऽध्यायः

‘यस्य देवे परा भक्तियथा देवे तथा गुरौ ।

तस्यैते कथिता ह्यर्थाः प्रकाशन्ते महात्मनः ॥२३॥

The subjects described (in this book) enlightened only that high-souled person who has greatest devotion for the Supreme Being and who regards Guru as equal to God.

त्रिपादि भूति महा नारायणोपनिषत्

यथा जात्यन्धस्य रूपज्ञानं न विद्यते तथा गुरोरुपदेशेन विना कल्पकोटिभिस्तत्त्वज्ञानं न विद्यते । तस्मात्सद्गुरुकटाक्ष-
लेषविशेषेणाचिरादेव तत्त्व ज्ञानं भवति । यदा सद्गुरुकटाक्षो
भूवति तदा भगवत्कथाश्रवणध्यानादौ अज्ञा जायते ।

Just as a man born blind cannot have a knowledge of the visual forms of things, in the same way without a Guru's teaching one cannot acquire knowledge of God even in crores of kalpas. Therefore one can acquire knowledge of God with a little of Sadguru's (*i. e.*, good spiritual teacher's) attention and grace. When one gains Sadguru's attention, one creates in one's self a liking for divine stories, for meditation of divine beings, etc.

योगशिखोपनिषत्

पञ्चमोऽध्यायः

गुरुर्ब्रह्मा गुरुर्विष्णुर्गुरुर्देवः सदाच्युतः ।

न गुरोरधिकः कश्चित्त्रिषु लोकेषु विद्यते ॥५६॥

दिव्यज्ञानोपदेष्टारं देगिकं परमेश्वरम् ।

पूजयेत्परया भक्त्या तस्य ज्ञान फलं भवेत् ॥५७॥

यथा गुरुस्तथेवशो यथवेशस्तथा गुरुः ।

पूजनीयो महाभक्त्या न भेदो विद्यतेऽनयोः ॥५८॥

ना हैन वादं कुर्वीत गुरुणा सह कुत्र चित् ।

अदेतं भावयेद्भक्त्या गुरोर्देवस्य चात्मनः ॥५९॥

Guru is Brahma, Guru is Vishnoo, Guru is the Infallible God ; greater than Guru is none in all the three lokas (56.) The giver of divine knowledge (Sadguru, true preceptor) and the demonstrator of divine things is the Supreme God. One who worships him with the utmost love gains (divine) knowledge as the fruit (57.)

As the Supreme Being is, so is Guru and like the Supreme Being Guru is worthy to be worshipped with great devotion. Between the two there is no difference (58.)

Make no difference (between the two) even in your mind. Worship Guru and God making no difference. (59)

ब्रह्मानन्दं परमं सुखदं केवलं ज्ञान मूर्तिं
 इन्द्रा तीतं गगन सदृशं तत्त्वमस्यादि लक्ष्यम् ।
 एकं नित्यं विमलमचलं सर्वधी साक्षि भूतं
 भावातीतं त्रिगुणरहितं सदगुरुं तन्नमामि ॥

I bow to the Guru who is himself supreme bliss, who gives highest happiness, who is the visible image of knowledge, who is above all duality, who is like the sky, who is signified by तत्त्वमसि (Thou art That) and other words (from the holy books), who is unity, who is everlasting, pure and immovable, who is all reason, who is above all feeling, devoid of the three gunas (phases of matter).

मीराबाई

Mira Bai.

खोजत फिरीं भेद वा घर को, कोई न करत बखानी ।
 रेदास संत मिले मोहि सत्गुरु, सुरत शब्द दियो दानी ॥
 मैं मिली जाय पाय पिया अपना, तब मोरो पौर बुझानी ।
 मीरा खाक खलक-सिर डारी, मैं अपना घर जानै ॥

I was wandering in quest of the secret of that (eternal) home. None described it. I got Redas as my Sadguru and he gave me the gift of Surat Shabda (method of the sound practice). I have now got the object of my love, which ended

all my pain. Mira says, "The worldly men got only rubbish to put on their heads, and I have known my home."

कबीर साहिब

Kabir Sahib

गुरु गोविन्द दोनों खड़े काके लागूं पाय ।

बलिहारी वा गुरु की जिन गोविन्द दिया लखाय ॥

Kabir says, "Guru and Govind (*i. e.* God) are standing (before me), whose feet may I touch? I sacrifice myself on the Guru who has shown me Govind (*i. e.* God).

Shaikh Muslah-ud-din Sadi of Shiraz writes in his book 'Mirat-ul-Maani' (معرات المعاني) :—

از پس توحید نام کبریا بر کشایم مدح پیر با صفا

After the oneness of the name of God I begin the praise of the holy Pir (*i.e.* Guru.)

بلکه واجب آمده بر هر مرید تا بسازه نام او بر خود کلید

Nay, it is the duty of every disciple so that the Guru's name may become for him the key (to success).

چون کلید ام پیر آمد بدست بر کشاید قفل هر گنجی که هست

When the key of the name of one's Pir (i.e. Guru) comes into one's possession, one can unlock every treasure that exists.

ہر کہ اول ذات پیر خود شناخت با خدا آخر تواند عشق مباحث

He, who has known his Pir's (i. e. Guru's) self, can play the game of love with God, i.e., he alone can have Divine love.

هر که او عاشق نشد بر رونم پیر از خدا هرگز نشد نعمت پذیر

He who is no lover of his Pir (Guru) never receives any boons from God.

گر تو ذات پیر خود کردی قبول هم حق اندر ذاتش آمد هم رسول

If your faith is secured in the self of your Guru, God and prophet are both included in the Pir's (Guru's) self.

Maulana Rûm مولانا روم

پیر را بگذر که بے پیر این سفر هست بس پر آفت و خوف و خطر

Choose a Pir (Guru), because without Pir this journey is full of troubles, terrors and dangers.

همشینی ساعتی با اولیا سہ صد سالہ اطاعت بے دیا

A moment's company of a saint is better than, a hundred years' faultless devotion.

هر که خواهد ہمیشینی با خدا گر نشین اندر حضور اولیا

To one who desires to be with God say, "Sit in the presence of a saint."

مسجدے هست اندرونے اُلیا
سجدہ گئے جملہ هست آنجا خدا

Mosque is inside a saint, that is the place therefore, for all to make obeisance to God.
